


DUKE UNIVERSITY

LIBRARY



Digitized by the Internet Archive

in 2012 with funding from

Institute of Museum and Library Services under the provisions of the Library Services and Technology Act, administered by the State Library of North Carolina. Grant issued to Duke University for the Religion in North Carolina project.

A HISTORY
OF THE
BAPTISTS
IN
NORTH CAROLINA

BY
REV. CHAS. B. WILLIAMS, A.B., B.D.

RALEIGH
PRESSES OF EDWARDS & BROUGHTON
1901

36893

286
0415
W722
H675
286
W722

UNCLASIFIED

PREFACE.

Our purpose in producing the following pages is to put in readable form the deeds of our Baptist fathers in the Old North State. To write the history of the North Carolina Baptists is to tread on virgin soil. The task has never been undertaken before, so far as the author knows. Consequently, we do not claim perfection in details of Baptist history in North Carolina. The records were only partially kept in the early days, so that much of the real history of North Carolina Baptists has never been committed to paper. Taking into consideration the lack of information in some places and superabundance of it in others, we have tried to make a connected history, dealing with all characters and events with an impartial pen. Many heroes have not a place in this narrative, because scarcely anything has been preserved from their lives of heroism.

We make special acknowledgments to J. W. Bailey, editor of the *Biblical Recorder*; B. W. Spilman, Sunday School Missionary of the Convention; J. E. White, Secretary of the Convention, who have given us valuable facts. Especially do we acknowledge our indebtedness to the Historical Papers, published at Henderson, N. C., by Dr. Hufham and brother Pittman.

We have consulted the following sources for the facts forming the basis of this history: Morgan Edwards, manuscript History of Early North Carolina Baptists; Benedict, History of the Baptists in the United States; Armi-

36893

6607

COPYRIGHT 1901

BY

C. B. WILLIAMS

tage, History of the Baptists; Newman, History of the Baptist Churches in the United States; Backus, History of the Baptists in New England; Burrage, History of the Baptists in New England; Cramp, Baptist History; Vedder, Short History of the Baptists; Vedder, History of the Baptists in the Middle States; Riley, History of the Baptists in the Southern States; Purefoy, History of the Sandy Creek Association; Biggs, History of the Kehukee Association; Cassell, History of the Kehukee Association; Hufham, Memoir of J. L. Pritchard; Historical Papers, published at Henderson, N. C.; Beale-Semple, History of the Rise and Progress of Baptists in Virginia; Smith, History of Education in North Carolina; Taylor, History of English General Baptists; Standard Histories of North Carolina; Standard Histories of the United States; Minutes of the State Convention of North Carolina; Minutes of the Associations; White and Ray, Leaflets on State Missions in North Carolina; Spilman, Leaflet on Sunday School Work in North Carolina; Dorchester, Christianity in the United States; Tupper, Foreign Missions of the Southern Baptist Convention; Foreign Mission Journals; American Baptist Year Book; English Baptist Year Book.

CONTENTS.

PART I—PERIOD OF PERSECUTION.

CHAPTER.	PAGE.
I—Origin of North Carolina Baptists	1
II—The Days Before Churches Arose	6
III—The Mother Church of the Denomination	10
IV—Baptists on the Yadkin.	16
V—Rise and Growth of Sandy Creek Association	21
VI—Rise and Growth of the Kehukee Association	27
VII—Conflict with the State Church	33
VIII—Baptists Persecuted	40
IX—Baptists and Liberty	46
X—Baptists and the Revolution	51
XI—Some Baptist Preachers of the Old Type	56

PART II—PERIOD OF ORGANIZATION.

XII—Rise and Growth of the State Convention	71
XIII—The Biblical Recorder	78
XIV—Wake Forest College	85
XV—North Carolina Baptists and Foreign Missions	100
XVI—North Carolina Baptists and State Missions	106
XVII—Associations Organized	112
XVIII—Work of Union Meetings	135
XIX—North Carolina Baptists and Sunday Schools	139
XX—The Western Convention	144
XXI—Baptist Orphanage at Thomasville	149

PART III—PERIOD OF EXPANSION

XXII—The Days of Darkness	155
XXIII—Colored Baptists	160
XXIV—Baptists and Popular Education	167
XXV—Baptists and Higher Education	172
XXVI—Baptists and Female Education	179
XXVII—The Work of Our Baptist Women	188
XXVIII—Care for Our Aged Ministers	192
XXIX—The Chautauqua Movement	196
XXX—Our Heroes Abroad	200
XXXI—North Carolina Baptists in Literature	204
XXXII—Review, View and Preview	210

INTRODUCTION.

The history of any people must be viewed both extensively and intensively—there must be a broad, philosophic treatment of the material as a whole; there must also be exhaustive investigation of the separate parts. The time for writing the history of the American Baptists extensively has not yet come, but nothing will do more to hasten its coming than the preparation of such State histories as this volume on the Baptists of North Carolina. The author had excellent precedent for his labors, if he needed any, in the work of our pioneer Baptist historian, that able and eccentric divine, Morgan Edwards. Mr. Edwards made many long and venturesome journeys, conducted a voluminous correspondence and examined all printed material available in his day, in the preparation of his "Materials Towards a History of the Baptists." The present-day writer has the way very much smoothed for him; but if he is as diligent and accurate in proportion, future generations will be as grateful to him as we are to Edwards.

There is an obvious propriety in making these separate studies of Baptist history by States. State lines, wholly artificial in the beginning, have become something much more than this in our older commonwealths. This separation of law corresponds to distinctions of fact. Variations or original immigration, differences of natural conditions, and a thousand other things, have given the people of each State a distinct type of physical appearance,

speech and character. Each generation thus far has rather accentuated than diminished these differences. The time may come when these different characteristics will become so perfectly blended as to make a physical and moral amalgam, of which the component parts will be indistinguishable. There is no prospect, however, that this day will be within the lifetime of any of us, and one may be pardoned perhaps for expressing the opinion that such a result would be a distinct loss. The present variations of type add flavor and picturesqueness to American society, and their disappearance would make of the American people as flat and uninteresting a nation as dwells on the globe.

These variations of type have had their influence, often a strongly marked influence, upon the history of American Christianity. This has been displayed not only in the rise of sects and institutions peculiar to this region or that, but in the history of each denomination. In the growth of the Baptist denomination this influence is easily traced. With a unity in essentials that is the astonishment, and almost the envy, of other Christians, our churches have always been characterized by a remarkable diversity in local customs, local ideals, local institutions. State pride, State feeling, whatever we may name it, has also been a modifying force to which our historians have hitherto ascribed too little weight. Thus it happens that the Baptists of North Carolina, while their early history is intimately connected with the Baptists of the two nearest colonies, Virginia and South Carolina; while they have always been in fraternal co-operation with their brethren elsewhere, have a story of their own that is well worth

telling. The same is true of the Baptists of every other State, at least in the older portions of our country. Hence, the importance and value of State histories of the work Baptists have accomplished from the beginning until now.

I have been in the habit of advising my students, if they have a liking for historical investigation, to undertake a monograph on some local subject, and thus secure the preservation of much valuable material that otherwise will very likely be lost to future historians. Whether in consequence of this advice, or of his own inward impulse, Mr. Williams undertook his task, I do not know. I do know, however, that as a student he showed more than usual interest and proficiency in the work of historical research, and that he has done this work *con amore*. I read the manuscript critically some months ago, and had no hesitation in cordially recommending its publication. I am glad that it is now to be given to the Baptist brotherhood, and to the world at large, and hope that it will receive the welcome and reading that it amply merits. May his example stimulate others of our younger scholars to go and do likewise!

HENRY C. VEDDER.

CROZER THEOLOGICAL SEMINARY, JUNE 30, 1901.

A HISTORY OF THE Baptists in North Carolina.

PART I—PERIOD OF PERSECUTION.

CHAPTER I.

THE ORIGIN OF NORTH CAROLINA BAPTISTS.

We are standing on the bank of a lovely river whose waters bear upon their bosom the ships of commerce and bring to us the breezes of a healthful climate. We naturally wish to know its rise. We would like to know the hill, or mountain, in the highlands, which sends forth the beautiful river of blessing to nature, beasts and men.

So we stand to-day on the bank of another river—the stream of North Carolina Baptist history. On its bosom it has carried the gospel of “Christ Jesus and Him crucified” and borne the breezes of heavenly refreshing to thousands of sin-sick souls. We ask, Where did this stream take its rise? What is the origin of that great host of Christians known as the North Carolina Baptists?

It has been very generally believed that the first Baptist settlers in the old Albemarle Colony came from Virginia. But recent investigations seem against such an opinion. ✓ Dr. Riley, in his “History of the Baptists in the Southern States East of the Mississippi,” says: “It has been assumed that the North Carolina Baptists were emi-

grants from Virginia; when, for reasons already given, a reversal of the presumption would be more credible. For from a period when the church was established upon the Chowan to 1755, a period of twenty-eight years, the prosperity of the North Carolina Baptists was phenomenal. They not only grew rapidly in numbers, but they were remarkably aggressive. During this same period the Baptists of tidewater Virginia were a struggling and unprogressive folk."

✓ Another Baptist historian, of high repute for original investigation, thinks that "if the truth were brought forth, it is believed that a number of Baptist churches were in existence here between the years 1690 and 1727." ✓ This same historian controverts the idea that North Carolina Baptists derived their origin from Virginia, and intimates that Virginia Baptists may have derived their origin from North Carolina.

Then, where must we look for the rise of the historic host of North Carolina Baptists? It is most likely that our Baptist forefathers found their way from the persecutions of the New England States. In January, 1636, Roger Williams was banished from Massachusetts Bay Colony, and then founded Rhode Island, the first State on earth that possessed complete religious liberty. From this time on, for over a century, the "dissenters" were hotly persecuted in New England. Especially was this true of the Baptists and the Quakers. These sects in New England were the objects of the bitterest persecutions that were ever inflicted on any religious sect. Many an honored Quaker could slip aside his ancient queue and show the scar which marked the lost ear cut off because he dissented from the Established Church. Baptists had

✓

their tongues bored through with red-hot irons for the "rights of conscience."

The case of Obadiah Holmes is familiar. He was an honored Baptist minister of New England and had been unmercifully whipped for holding a religious meeting in Boston "contrary to law." The house of worship had been nailed up and the members "fined and imprisoned by order of the General Court." In almost every colony north of Albemarle, except Rhode Island, the cradle of America's religious liberty, such scenes of persecution prevailed. Preachers without orders from the Established Church were forbidden to preach. Settlers were denied the rights of citizenship, unless they owned allegiance to the Established Church. So hundreds of these outlawed noblemen of God were ever fleeing from such scenes of persecution and seeking refuge in regions thought to be more favorable to religious liberty.

William Sereven, of Boston, founded a Baptist Church at Kittery, Maine, 1682. But the hand of persecution again put to flight the little church, and they moved to Charleston where they organized the first church in South Carolina in 1683. Although history is apparently silent on this point, it is not improbable that many of these persecuted heroes of Northern colonies took refuge in the Albemarle region, which always opened its doors of liberty to all the oppressed for "conscience sake." This is rendered more probable by the civil history of this period. In 1695, John Archdale, a Quaker, became Governor of the two Carolinas. Prior to his appointment he had visited the Albemarle Colony during the contest between the Quakers and the Episcopalians about the State Church

and shown himself the friend of religious liberty. His elevation to be Governor of the Colony would naturally attract to Carolina the persecuted dissenters of other colonies, the Baptists as well as the Quakers, for both these sects stood together in their sufferings for religious liberty. The people of Albemarle had rejected the Fundamental Constitutions of John Locke and the Lords Proprietors, in the language of Chalmers, "in despair seemed to have relinquished them to their own management in 1695, without inquiry, for seven years afterward, whether they prospered or declined. During that gloomy period New England alone cultivated her former commercial connections with them, supplying their inconsiderable wants, and carrying their tobacco and corn, without restraint, wherever interest directed her traders." Therefore, it is probable and almost certain that these relations of Albemarle with New England and the prospects of religious freedom in the Southern Colony brought liberty-loving settlers from New England to build homes in the forests of Carolina. Among these settlers were Baptists who subsequently organized and built Baptist churches. ✓ In 1688 there were only 14 Baptist churches in all America—7 in Rhode Island, 3 in Massachusetts, 2 in Pennsylvania, 1 in New Jersey, and the one in Charleston, South Carolina, which had emigrated from Maine. Doubtless there were many not members of these 14 churches who were Baptists in doctrine, but scattered over the various colonies were fleeing hither and thither to find a home where they might worship God according to the "dictates of their own conscience." These wandering, persecuted saints, according to the best historical light, must have

given us the original Baptists of North Carolina, from which small beginning have grown the many churches and the vast host of Baptists in the limits of the "Old North State." These refugees for religious freedom found a peaceful home in the counties north of Albemarle Sound and doubtless gave us the names of John and Joseph Parker, John Jordan, Benjamin Evans, Thomas Parker, John Welch, James Copeland, William Copeland, John and Michael Brinkley, recorded on the roll of the first Baptist church in Carolina.

Then back to the persecutions, not of Virginia, but of New England, we have traced the origin of North Carolina Baptists. We might trace them still further back to the persecuted Baptists of England and these, in principle and doctrine, if not in organization, we could trace back to Paul who styled the church "the pillar and ground of the truth"; to Christ himself, who said, "On this rock I will build my church and the gates of hell shall not prevail against it."

CHAPTER II.

THE DAYS BEFORE CHURCHES AROSE.

It was seventy years after the failure of Raleigh's colonies before the first permanent settlers were led across the borders from Virginia and found an unmolested home in the wilds of Albemarle. This was in 1655. It is not certain that any Baptists were among these first settlers in our State. It is usually believed that for thirty or thirty-five years there were no Baptists in the Colony of Carolina. Morgan Edwards, who traveled extensively in North Carolina to pick up bits of Baptist history, says, "There were Baptists in North Carolina as early as 1695." But there were no churches for a third of a century after this.

✓ Another Baptist historian is of opinion that there were Baptists in North Carolina as early as 1690. Still others think that there were Baptists from 1655, that is, from the time of the first permanent settlement, and that Baptist history in the State is as old as its civil and political history. This is probable, though it is mere speculation. Morgan Edwards says that Baptists were known to be in North Carolina as early as 1695. This is as far back as we can positively trace the history. The tide of Baptists began to pour in upon the shores of the State sometime during the last quarter of the 17th century. This does not mean that there were any Baptist churches as early as that date.

What were our Baptist forefathers doing during that period? We must remember that only a small proportion of the people in the colony for the first half century were

Baptists. Rev. Mr. Blair, of the Established Church, tells us that in 1704 there were four classes of people in North Carolina: "First, the Quakers, who were the most powerful enemies to the Church Government, but a people very ignorant of what they professed. The second sort are a great many who have no religion, but would be Quakers, if by that they were not obliged to lead a more moral life than they are willing to comply to. A third sort are something like Presbyterians, which sort is upheld by some idle fellows who have left their lawful employment and preach and baptize through the country, without any manner of orders from any sect or pretended church. A fourth sort, who are really zealous for the interests of the church, are fewer in number, but the better sort of people, and would do very much for the settlement of the Church Government there, if not opposed to these precedent sects." According to this Episcopal minister, twenty-three years before the first Baptist church was organized, the Quakers were considered "the most powerful enemies to the Church Government," and the members of the Established Church were thought the "better sort of people," while the Baptists, the third class, were said to be "upheld by some idle fellows who have left their lawful employment." We learn from this letter of Mr. Blair that the Baptists united with the Quakers in opposing the settlement of the Church of England as the State Church in North Carolina.

These days were days of darkness and struggle for our Baptist pioneers, days in which they must secure a foothold and establish themselves as citizens of the new colony. They were busy clearing up the forests and building rude houses.

The Red Man, too, was always suspicious of the White Man and was ever on the war-path. So the early settlers must watch their constant foe and shield their newly-built homes from the ravages of the Red Man's rage. Though many Indians, like Manteo of Roanoke, embraced the Christian faith and became the White Man's friend, still the great mass of Red Men hated their white neighbors and were ever laying plots to massacre the settlers and devastate the settlements.

Moreover, our fathers had political problems to solve. The Lords Proprietors, who virtually owned the colony until 1729, were constantly trampling on the rights of the people and emptying their pockets of their hard-earned means. Although the people had set aside the Fundamental Constitutions and asserted their rights to govern themselves, yet the Lords Proprietors were planning how they might tighten the yoke of foreign government upon the necks of Carolina's people. Lord Clarendon, one of these Proprietors, was holding out the inducement of liberty to the refugees from the Northern Colonies and from England, but at home he was forging political chains with which to fasten the people. New settlers were pointed to the star of freedom within the borders of Carolina, but as soon as they reached the Albemarle, the Lords Proprietors began to tighten the reins of a foreign government. The promise of liberty brought the hunted heroes from the Northern Colonies, but on arriving in Carolina they found, not liberty but oppression. So they must spend these early years in struggling for freedom.

More than this, as hinted before, there was a sharper conflict between the Establishment and its opponents. We

will trace this conflict in a subsequent chapter. But let us not forget at this point that the Baptists with all the other loyal citizens were then shaping the destiny of the grand-old State and paving the way for a golden future of political and religious prosperity.

But we must not suppose that these pioneers were neglectful of religion and oblivious of sacred duties. It is true, they had no churches organized and no meeting-houses built. Still there were preachers of righteousness among them, and they found meeting-houses beneath the beautiful trees of the Carolina forests. Nature's lovely groves along the rivers and beside the hills were used instead of meeting-houses, where hundreds of these noble-hearted saints of old were gathered to worship "under their own vine and fig tree." Here, beneath the smiling face of a friendly sky, they read the Bible, offered prayer, preached and sang the songs of redeeming grace.

But these open-air meetings were disagreeable to the Establishment, and so it sought to prevent such religious gatherings in the groves and by the river banks. In the law of 1715 a clause was directed against these meetings of the Baptists. It was required that meetings of "dissenters" should be public. But the authorities could not enforce such a law against these meetings. Only once, according to the record, a Baptist preacher was stopped in his discourse. The Establishment was too weak to stop the preaching of the truth by those heroic men of God. So on rolled the blessed river of Baptist history.

✓ Thus in North Carolina, as elsewhere, it has been the heaven-given prerogative of Baptists to show the world that the gospel, when standing on its own merits, is the

power of God, but when bolstered by the civil government, is the weakness of men.' Let us now turn aside and glance for a few pages at the rise and development of the first Baptist church in the State. Here starts the real history of the Baptists in the Old North State.

CHAPTER III.

THE OLDEST BAPTIST CHURCH IN NORTH CAROLINA.

The Episcopalians had built their first house of worship in 1701, in Chowan County; the Quakers had followed in 1702 with their first church, in Perquimans County. The Baptists, who each year had been increasing rapidly and coming into greater importance, started their first church in 1727.

The location of this first Baptist church in North Carolina has been a knotty problem. Some historians say it was located in Pasquotank, some say on the Chowan, some say in Perquimans, while still others say it was in Camden. Let us sift the facts.

In 1727, the year in which Sir Richard Everhard came over from England to become Governor of the Colony, Paul Palmer came from Welsh Tract, Delaware, and organized the first Baptist church in North Carolina. Palmer was a native of Maryland, was baptized at Welsh Tract, Delaware, by Thomas Owens, pastor at that place, and was ordained in Connecticut. He preached over a great part of the latter State, in New Jersey, and in Maryland. At last he turned his face southward and met the struggling, scattered Baptists of the Albemarle Colony.

He was a man of intelligence, and was so attractive that he drew hundreds to his side. His power could not be checked by the Establishment. Governor Everhard, in 1729, wrote to the Bishop in London that it was "impossible to stop him." He was a landowner and a slaveholder and stood high among the people. Having come in touch with the persecuted Baptists of New England, and thus having his spirit quickened and his methods formed for a larger work, he settled in Perquimans County and organized the first Baptist church in North Carolina.

Though this church was organized in Perquimans, its local habitation soon came to be in Camden. In other words, this first church had an "arm" in Perquimans and an "arm" in Camden. These arms in the early history of Baptist churches consisted of groups of members in any given community, or county, as in the present instance. The group at Perquimans did not flourish, because the Quakers were dominant in Perquimans, the home of the noted George Durant. Even to this day it is a Quaker stronghold.

The other branch, located in Camden, not far from the Pasquotank River, was more favorably situated. It was along the line of the old stage route from Edenton to Norfolk. This brought the people of Camden in touch with Virginia and the Northern Colonies. At any rate, we know that the "arm" in Camden continued to grow in numbers and power and soon became the centre of influence for the early Baptists of the Albemarle region. Hence the church came to be known as the Church in Camden. It held this name until 1790, when it was styled

"the Church at Shiloh." In this year Sawyer's Creek Church was organized. This caused the change of name. From these facts we see that Shiloh Church is the mother church of North Carolina Baptists. ✓

Paul Palmer was the first pastor at Shiloh. He was a man of the Apostle Paul's type. He was constantly traveling from place to place, organizing churches, as the Apostle did. Morgan Edwards tells us that Palmer extended his labors as far south as South Carolina and on the north up to the Virginia line. He was not only pastor of Shiloh, but was also the missionary of Eastern Carolina.

After Palmer Joseph and William Parker became, in succession, pastors of Shiloh church. They were succeeded by William Burgess. He was a man of fervent piety and of wide influence, being beloved by the people. He gave to the world two Baptist preachers, his sons John and William, the former of whom was a man of superior abilities. A third son, Dempsy, was a Lieutenant Colonel during the Revolution, a member of the Halifax Convention of 1776, and afterward a member of the Congress of the United States.

Henry Abbot was the successor of William Burgess, Sr. His father, John Abbot, was Canon of St. Paul's, in London. In 1765, Henry Abbot, while quite young, came over to Carolina and took employment as a teacher. On coming in contact with the Baptists, he embraced their views. He was popular, and Shiloh flourished under his ministry. In fact, he was the most popular man in the colony in those days. He was a member of the Halifax Convention of 1776, and was on the committee to prepare

the draught of the Constitution, and is said to have played the chief part in shaping that clause which guarantees religious liberty in North Carolina. He was a member of the Convention of 1788 to ratify the Constitution of the United States.

John Burgess, the younger son of William Burgess, Sr., next became pastor at Shiloh. Evan Forbes was one of the early pastors. He was a man strong in character and doctrine, and his memory is still cherished at Shiloh. Henry Speight, the father of J. A. and T. T. Speight, was also pastor at Shiloh several years. He was a very active pastor.

About the middle of the nineteenth century, Shiloh experienced one of the greatest revivals ever known in North Carolina. John D. Elwell conducted the meeting. The power of the Spirit was in the church, as on the day of Pentecost. Elwell was a spiritual power, and many living at Shiloh to-day can tell of that great revival, for they felt its power in their own hearts and lives.

In later years, Dr. R. R. Overby became the pastor. For a third of a century, this revered father in Israel has been the spiritual counsellor at Shiloh. He has not been pastor all these years, but all her other pastors during this period were young men who learned their theology from Dr. Overby, and who looked upon him as their spiritual father. Among these we mention O. C. Horton, a genial spirit, who baptized the author of these chapters, who was pastor about ten years; P. S. C. Davis, a man of earnest devotion and charming manners, who was pastor over two years, and Dennis Harris, who is now the pastor.

The influence of the mother church has been great.

Through the labors of those early heroes, Baptist churches were planted over all the lovely Albemarle section, from the Atlantic to the Roanoke. New "arms" were established from the mother church at Sawyer's Creek, Camden County; at Coinjock, now Shawboro, Currituck County; at Pungo, now Oak Grove, Virginia, which has given rise to Blackwater and other churches; at Knobb's Creek, now the prosperous Elizabeth City Church; and at Yeopim, six miles from Edenton, where the Establishment was almost irresistible.

Even beyond the Chowan rose churches which date their ancestry back to Shiloh. In 1729, Joseph and William Parker moved from Camden and organized a church at Meherrin, near Murfreesboro, Hertford County. From this new centre the Baptists spread to the south and to the west.

In 1742, William Sojourner brought a colony of Baptists from Berkley, Virginia, and settled at Kehukee, Halifax County. This church became a new centre of influence, and joined hands with Shiloh and Meherrin in dotting Eastern Carolina with Baptist churches. Sandy Run, Bertie (formerly called the Church of Bertie), was organized in 1750; Fishing Creek, Halifax County, in 1755; Grassy Creek, Granville County, in 1755; Falls of Tar River, Edgecombe, in 1757; Red Banks, Pitt County, in 1758; Lockwood's Folly, Brunswick County, in 1762; Bear Marsh, Duplin County, in 1763; Rock Spring, Chatham County, in 1764; Coleraine, Bertie County, in 1789; Sawyer's Creek, Camden County, in 1790. The work was started at Shiloh, was carried on further by Meherrin, and still further supplemented by the colony of William Sojourner at Kehukee.

As to the doctrine and discipline of the mother church, there was no marked difference from the polity of Baptist churches of to-day. The prototype of the mother church was the General Baptist churches of England. They held a moderate Calvinism. It was not till later that the higher Calvinism was brought to Carolina from Philadelphia.

"The Court of Union," as it was called, was one of the peculiar institutions of these days. It was for several years continued at Shiloh. It consisted of the pastor and six members of the church, and its business was to attend to difficulties arising about the private secular affairs of the members of the church. In a few years this body was discontinued at Shiloh.

Shiloh gave to the world Col. Gideon Lamb, of Revolutionary fame. He was one of her deacons for several years. He was much honored as a soldier, and was with the Continental troops at the battle of Germantown. Shiloh gave to the ministry Evan Forbes, Abner Berry, and John L. Pritchard. Pritchard was one of the first students at Wake Forest College, and nobly gave his life for his people in Wilmington during the fever of 1862. Shiloh has also sent out into the ministry A. W. Burfoot, Charles S. Burgess, Gideon N. Bray, and Charles B. Williams.

CHAPTER IV.

BAPTISTS ON THE YADKIN.

Now we take a glance at the first Baptists on the Yadkin. The time of settlement on the Yadkin and of the organization of the first Baptist church in that lovely section has been a question of dispute. But it seems more than probable that Baptists settled on the Yadkin before the Sandy Creek movement. So we consider the Baptists on the Yadkin first.

The attractions of this region are many and great. Lawson, in his History of North Carolina, describes the beauty of that region as follows: "Coming that day about thirty miles, we reached the fertile and pleasant banks of Sapona (Yadkin) River, whereon stand the Indian town and fort, nor could all Europe afford a pleasanter stream. One side of the river is hemmed in by mountainy ground, the other side (Jersey lands) as rich a soil, to the eye of a knowing person with us, as any this western world can afford." Such were the natural attractions of the Yadkin valley.

The exact year in which the Jersey settlement was made on the Yadkin is not known. It is probable that this settlement left New Jersey and arrived on the Yadkin between 1747 and 1755. Benjamin Miller preached there as early as 1755, and the facts indicate that there were already Baptists on the Yadkin when Benjamin Miller visited the settlement. The Philadelphia Association has in its records of 1755 the following reference: "Appointed, that one minister from the Jerseys and one from Penn-

sylvania, visit North Carolina." But Miller appears to have gone to the Jersey settlement still earlier than 1755. Foote, in his *Sketches of North Carolina*, says: "Here there appears to have been a congregation of some strength that had a meeting-house, but had become divided. Many adhered to the Baptists, that before * * * professed themselves to be Presbyterians; so that very few at present join heartily with our ministers. * * * One cause of the divisions in this congregation arose from the labors of a Baptist minister among them by the name of Miller." From the date of Foote's reference to this division among the Presbyterians and Baptists on the Yadkin, it appears evident that Miller was a visitant of the Jersey settlement before 1755, and surely there were Baptists there before this date.

Another preacher who visited the "Jersey Settlement" was John Gano. He had been converted just before this time and was directed by Benjamin Miller, pastor of Scotch Plains Church, New Jersey, to take the New Testament as his guide on baptism. He became a Baptist, and, learning of Carolina from Miller, decided to visit the Jersey Settlement on his way to South Carolina. This he seems to have done in 1756. During his stay at the settlement, he tells us in his autobiography that "a Baptist church was constituted and additions made to it." He left the colony early in the year 1759, and so the church must have been organized between 1756 and 1758. We are not sure what John Gano meant by saying that a church was "constituted" while he was there. It seems evident from other sources that there were Baptists on the Yadkin before this. They may have been unorganized at the time

of Miller's first visit, and it may be that Gano organized the church on his arrival. But it is far more probable that they were organized before the visit of Gano, and were better organized by him on his arrival.

Gano left the colony because of war which broke out with the Cherokee Indians. We have no record of any pastor succeeding him at the Jersey Settlement. Probably the organization lasted only a few years. Morgan Edwards, speaking of the formation of Shallow Ford Church, in 1772-'73, says: "It began with a few from Little River and the remains of Jersey Settlement church." Twenty-five years elapsed after John Gano left them before the constitution of the present church in 1784, styled "The Church of Christ at the Jersey Settlement Meeting-house." It had a membership of fourteen.

✓ The first pastor of the new Jersey Settlement Baptist Church was Drury Sims, who served the church for five years, then followed Thomas Durham in 1793. He continued till 1812, then followed Nathan Riley, James B. Badget, William Dowd, Josiah Wiseman, Paul Phifer, William Turner, Amos Weaver, E. Allison, J. B. Richardson, J. B. Boone, J. H. Boothe, S. H. Thompson, Henry Sheets and Thomas Carrick.

This church reached out to form "arms" in destitute sections; one at Reed's Cross-Roads, as early as 1795; another at Holloway's in 1796, and another at Tom's Creek in 1808.

The Jersey Settlement has given us some of the noted names of North Carolina—the McKays, the Merrills, the McGuires, the Smiths, the Moores, the Ellises, the Wisemans, the Marshes, and others. Our late Governor Ellis traces his ancestry to the Jersey Settlement.

Also on the Upper Yadkin there were Baptists at an early date, perhaps, as early as the middle of the eighteenth century. They came from Pennsylvania. In Caldwell settled William Gragg and Renben Coffey. Later came Jesse Moore, the ancestor of H. C. and J. D. Moore. In the same county settled John Durham, who crossed the Blue Ridge from the Shenandoah valley, bringing his old leather trunk lashed to the pack-saddle on the back of his horse. In Wilkes settled the Martins, the Parks, the Cleavelands. Also, many from the Jersey Settlement found a home in this section of the Upper Yadkin. Among these were the Clarks, the Boones, and the Greens. Settlers came to this lovely section even from other parts of the State. Prominent among these was Elder George McNeil. On coming from Scotland, he first settled in the Cape Fear region, but afterward made his home at Lewis Fork, in Wilkes County, near the site of New Hope Church. From this early settler has descended the illustrious McNeil family of Wilkes, of whom Elder James McNeil and Elder Milton McNeil are worthy of honorable mention.

The oldest church on the Upper Yadkin is the Head of the Yadkin Church, often known as the Yadkin, being organized in 1760. The second church in this region was that at Mulberry Fields, being constituted in 1777, and stood about two hundred yards from the site of the present Baptist church of Wilkesboro, which was organized about two decades ago. In 1779, Kings Creek Church, in Caldwell, and Beaver Creek, in Wilkes, were organized. A few years later Brier Creek, in Wilkes, was constituted. It had many "arms," and from it grew Lewis Fork, in Wilkes, and Old Fields Church, in Ashe County.

In 1790, Three Forks Church, the first in Watauga, was constituted. Part of the original members of this church came from the Jersey Settlement Church. Cove Creek was the second church in Watauga, being organized in 1799.

At first these churches all had only log houses in which to worship. The floors were rude, and large cracks were in the walls, so that they were often uncomfortable in winter. But the praises of God rang out from the lips and hearts of these old Baptist fathers.

These churches first joined the Strawberry Association, in Virginia, but in 1790 withdrew to organize the Yadkin Association. The first ministers of this body were George McNeil, John Cleaveland, William Petty, William Hammond, Cleaveland Coffey, Andrew Baker and John Stone. Thus began the organization of the sturdy Baptists on the Yadkin. Later on, the Mountain, Catawba and Brier Creek Associations were formed, and so the Yadkin Baptists continued steadily to grow.

CHAPTER V.

RISE AND GROWTH OF THE SANDY CREEK ASSOCIATION.

We now turn to a third section and take up the rise and growth of Baptists in the Sandy Creek section. Shubael Stearns led the first Baptists to this section, organized the first church, and under him rose and grew the Sandy Creek Association.

Shubael Stearns was a native of Boston, Massachusetts, and was converted during the great revival which swept over New England under Whitefield. He at once became a New Light preacher. He was not yet a Baptist, but in 1751 he was convinced that infant baptism was unscriptural, and that immersion only was biblical baptism. So he became a Baptist and was baptized by Elder Wait Palmer. Soon afterward he was ordained by Palmer and Joshua Morse, in Tolland, Connecticut.

He was soon impressed that God had called him to a great work in the South. In obedience to this conviction, he started for the South, stopping at Opecon, Virginia, where he found a Baptist church under the care of Elder John Garrard. Here he met his brother-in-law, Rev. Daniel Marshal, who afterward became a Baptist. He settled for a brief period on Oacapon, Virginia. While here he received from friends in North Carolina letters describing the great destitution of preaching there. At once Stearns decided to go to North Carolina, and in 1755 he settled at Sandy Creek, Guilford (now Randolph) County.

Eight families came with Stearns, among whom were sixteen Baptists, namely: Shubael Stearns and wife, Peter

Stearns and wife, Shubael Stearns, Jr., and wife, Daniel Marshal and wife, Joseph Breed and wife, Enos Stinson and wife, Jonathan Polk and wife. On arriving at Sandy Creek, these sixteen built a small meeting-house and elected Shubael Stearns as pastor, and Daniel Marshal and Joseph Breed, licensed preachers, as assistants.

The inhabitants had been brought up under the influence of the Established Church, but knew scarcely any essential principles of Christianity. So when Shubael Stearns began to shake the community with the biblical doctrines of conviction, conversion, repentance and regeneration, the people were astonished at such strange doctrines. The manner, also, of these New Light preachers was quite as novel as the doctrines. They had a very warm and pathetic address; accompanied by strong gestures and a singular tone of voice. Some of the people mocked, but others believed and were led into the waters of baptism. A powerful revival began, and soon the church at Sandy Creek had grown from "16 to 606 members." Other preachers were ordained and carried forward the work of the revival, until, in less than three years, there were two "arms" to Sandy Creek Church and a membership of 900.

So marvellous was the growth, that the formation of an Association was the next step. Elder Shubael Stearns visited all the churches and "arms," requesting them to send delegates to form an Association. This they did, and in January, 1758, at Sandy Creek, was organized the Sandy Creek Association. It is the oldest in North Carolina, and the third oldest among the Baptist churches of the United States. The churches represented in this organization were Sandy Creek, Shallow Ford, Little River,

Slow River, New River (Onslow County), Trent, Jones County, Lockwood's Folly, Brunswick County. There were at that time only seven ordained ministers, but thirteen more licentiates.

This old mother Association embraced an extensive territory, its churches being scattered over portions of Virginia, North and South Carolina. Benedict, in his History of the Baptists, says: "For twelve years all the separate Baptists in Virginia, North and South Carolina continued in connection with this Association. Its meetings were generally at no great distance from the place where it originated. All who could, traveled from its remotest extremities to attend its annual sessions, which were conducted with great harmony and afforded sufficient edification to induce them to undertake, with cheerfulness, these long and laborious journeyings. By the means of these meetings the gospel was carried into many new places, where the fame of the Baptists had previously spread. As great crowds attended from distant parts, mostly through curiosity, many became enamored with these extraordinary people and petitioned the Association to send preachers into their neighborhoods."

Elder James Read, a member of this body, says: "At our first Association we continued together three or four days, and great crowds of people attended. * * * The great power of God was among us; the preaching every day seemed to be attended with God's blessing. We carried on our Association with sweet decorum and fellowship to the end. Then we took leave of one another, with many solemn charges from our reverend father, Shubael Stearns, to stand fast unto the end."

At the second session of this body, John Gano, from the Jersey Settlement, was present. He was received with great affection by Elder Stearns, but the other brethren were a little shy of him. He was invited to preach, and, though he did not preach with "New Light" tones and gestures, he preached "in demonstration of the Spirit and of power."

In early years, this Association overreached its power and tended toward a centralized hierarchy. It admitted that complete power was vested in each church, but held that it could be transferred. This mistake the Sandy Creek Association soon rectified, and recognized its sphere to be that of association and consultation, not of legislation. This Association was also over zealous in the literal performance of many minor suggestions of the New Testament. Benedict says: "In their laudable zeal to carry out to the letter all the suggestions of the New Testament as to Christian duties, they discerned, in their estimation, the following nine rites, viz: Baptism, the Lord's Supper, love feasts, laying on of hands (after baptism), washing of feet, anointing the sick, right hand of fellowship, kiss of charity, and devoting children. They also retained the office of ruling elders, eldresses, deaconesses, and the weekly communion." Still, there was the sweetest fellowship among all the churches. Thus, as ever, the independence of Baptist churches has saved them from hierarchy and dogmatism.

For seventeen years the Association prospered, and, according to Morgan Edwards, spread her glorious work to the east as far as the Atlantic and the Chesapeake, to the south as far as Georgia, and to the north as far as the Po-

tomac. But in 1772, after the battle of Alamance, in which the colonists had been defeated by Governor Tryon, emigration to the west set in, and soon Sandy Creek Church, which had increased to 606 members, had only 14. Says Morgan Edwards: "The cause of this dispersion was the abusive power which too much prevailed in the province, and caused the inhabitants at last to rise up in arms and fight for their privileges; but, being routed on May 16, 1771, they despaired of seeing better times, and therefore quitted the province. It is said that 1,500 families departed after the battle of Alamance."

But emigration was not the only cause of declension in Sandy Creek Church. Many of its members had been dismissed to organize other churches, and thus its many "arms" had grown into strong churches. The smoke and fire of Alamance did not drive all the heroes of the Baptist faith from their homes, for many remained at their post of duty, and on moved the advancing lines of Sandy Creek Association.

In 1800, another great revival broke out and swept over the colony, not only among the Baptists, but also among the Methodists and Presbyterians. In this revival, Elder George Pope, at Abbot's Creek Church, baptized 500 persons. Hundreds of others under the influence of other ministers were brought to Christ and helped to swell the ranks of Baptist churches.

No records of this association have been preserved for the years between 1758 and 1805. During this period it had no Moderator, but held informal meetings for consultation and deliberation, as well as for prayer, singing and preaching. The devotional element predominated in these

early associational gatherings. But in 1805, James Bostick was appointed the first Moderator of the Sandy Creek Association, and Bryant Borough was appointed Clerk. At the session held at Chambers Meeting-house, 1805, it was first "agreed to print their minutes."

Elder Shubael Stearns was the hero of Sandy Creek. He was pastor here as long as he lived. He did not live to see the great revival at the close of the century. A few months after the smoke of Alamance had died away, on November 24, 1771, he fell asleep in Jesus and was buried near the old meeting-house at Sandy Creek. He is not dead, but still lives in the fruits of his labors, and North Carolina Baptists in this region are reaping the golden harvest from the precious seeds of service scattered by the hands of Shubael Stearns.

CHAPTER VI.

RISE AND GROWTH OF THE KEHUKEE ASSOCIATION.

Back to the Albemarle we turn for a few pages to see the Baptists of the east wheeling into line and organizing into an Association. The Kehukee Association belonged to Virginia as well as to North Carolina, but was organized on North Carolina soil in 1765. It was the fourth in the United States, and the second in North Carolina. It was constituted by the following seven churches: Toisnot, Edgecombe County; Kehukee, Halifax County; Falls of Tar River, Edgecombe County; Fishing Creek, Halifax County; Sandy Creek, Warren County; Sandy Run, Bertie County; the Church in Camden (now Shiloh). Thus, with only seven churches, began that body of early Baptists, which became so memorable during the first years of North Carolina Baptist history. This Association grew out of the work of Paul Palmer and the colony planted in Halifax, at Kehukee. Palmer organized the first church and put the work in motion, while Sojourner established the second colony of Baptists which supplemented the work of the mother church.

The majority of these churches at first were followers of the General Baptists of England, from whom they descended. But in 1755, ten years prior to the organization of the Kehukee Association, the Philadelphia Association sent into North Carolina Elders Van Horn and Miller, who brought with them a stronger Calvinism. After this the most of the churches in the Albemarle region were established in the doctrines of the Regular Baptists, and adopted the London Articles of Faith of 1689.

¹ For ten years, however, there was a sharp conflict between the Regulars and the Separates. The Separates first arose in New England and, perhaps, are traceable to the Whitefield revival. Shmbael Stearns brought to the South and to North Carolina the stringent views of the Separates. The evangelical doctrines of Shmbael Stearns and Daniel Marshal found their way into the Albemarle section and most of the churches espoused the views of the Separates. The Separates objected to the Regulars for these reasons:

1. Because they did not strictly require an experience of grace from those who applied for baptism.

2. Because they held members in their churches who acknowledged that they were baptized before they were converted.

3. Because they "indulged too much in superfluity of apparel."

The Separates, of course, sought a reformation, and preached to bring the churches up to the standard held by themselves. This gave offense to the Regulars. Consequently when the Association met at Falls of Tar River, October, 1775, there was division. Part of the delegates held their session in the woods, the others in the house, both claiming to be the Kelnukkee Association.

This contest was waged until August, 1777, when in peace the churches were united under the name of "The United Baptists." At this time they adopted seventeen Articles of Faith, which have continued to be held by the Kelnukkee Association down to the present time. There were ten churches in the Association when this union took place, four of them being in Virginia and six of them in

North Carolina. Six of the ten had been Regulars, and four had been Separates. The new name, "The United Baptists," never was popular, and the Association never lost its old name, "Kehukey."

At the session of 1777 it was agreed also to have two sessions each year, one in the spring, the other in the fall, one in Virginia, the other in North Carolina. Accordingly, in May, 1778, the first session was held at Elder Burkitt's Meeting-house, on Potecasi Creek, Northampton County, North Carolina. The fall session was held in Sussex County, Virginia. Of both sessions, Elder Meglamre was chosen Moderator, and Elder Burkitt, Clerk.

About this time the British troops were invading our State, and at Guilford Court-House, at Kings Mountain, and on other famous battle-fields, our Baptist fathers were defending their homes and delivering their land from foreign supremacy. So, for three years there were no sessions of the Association held. But in six months after Cornwallis had surrendered at Yorktown, and the land was free from British rule, in May, 1782, the churches convened in associational capacity at Arthur Cotton's, Hertford County, North Carolina. At this session Rules of Decorum were adopted. This Association never overstepped the bounds of its power, and never assumed authority over individual churches. The independence of the churches was one of its most cherished doctrines. It always regarded its function to be that of an "advisory counsel only," and not a council of legislation for individual churches.

✓ In 1784, the annual session was held at Sandy Run, Bertie County. In 1785, it met at Shoulder's Hill, Nansemond County, Virginia. Here was present the famous

John Leland, and measures were taken by the Association, at his suggestion, to "enter their protest against the corrupt alliance of Church and State." Thus our fathers expressed themselves as to the relation of Church and State. This session also appointed a "day of prayer and fasting" as a means of revival from lethargy into which many of the churches were sinking.

This session also expressed itself unfavorably as to the education of ministers. It resolved: "Education is not essential to the qualifications of a gospel minister. It is a good thing in its place, and forms no objection to the character and qualifications of a minister. God calls a man to the knowledge of Christ in the pardon of sin, without human learning or with it, as seemeth good in His sight, and in like manner He calls a Christian to the gospel ministry. God is not dependent on human education in either case. If he has use for a learned man, He calls him. He never calls a man and sends him to men to be qualified." How unfortunate for the Baptist cause that such a position was taken by our fathers in the faith. An uneducated ministry was the bar to the progress of Baptist churches in the early years of the nineteenth century, and led the Kehukee Association to take its stand against Sunday Schools and missionary societies.

In 1790, the Kehukee met at Davis' Meeting-house, Halifax County. Six churches, all in North Carolina, were received into membership at this session. By this increase, the number of churches reached 61—that is, in 63 years the one church at Shiloh, with seven members, had multiplied into 61, with a membership of 5,017. The boundaries were so large that a new Association was

formed, "The Virginia Portsmouth Association." The new body was composed of churches in Virginia, leaving the Kehukee composed exclusively of North Carolina churches, and now numbering 42.

At Skewarkey, Martin County, 1793, another new Association was organized. The 42 churches had grown into 49, with a membership of 3,440. The churches south of the Tar River withdrew to form the Nense Association, the second daughter of the Kehukee.

At the session of 1799, a feeling of deep thanksgiving pervaded the Association, and so it appointed Thursday, November 21, as a day of "General Thanksgiving to Almighty God throughout the churches."

Martin Ross preached the introductory sermon at Great Swamp, Pitt County, 1801, this being the first appearance of that early hero of the faith. From this time to the close of his life he led in the movements of the eastern Baptists.

At the session of 1802, held at Elder Henry's Meeting-house, Bertie County, was reported the glorious revival, begun in the Sandy Creek country, at the close of 1800, which, in 1801 and 1802, rolled its waves of bliss and blessing upon the shores of the Albemarle section. Fifteen hundred members were added to the churches in these two years.

In 1803, the session was held at Conoho, Martin County, and Elder Poindexter, so famous as a preacher, was present and preached on Sunday. This session, however, is specially memorable in Baptist history, because here, for the first time in North Carolina, was introduced the question of foreign missions. Martin Ross presented the fol-

lowing query for discussion: "Is not the Kehukee Association, with all her numerous and respectable friends, called on in Providence, in some way, to step forward in the support of that missionary spirit which the great God is so wonderfully reviving amongst the different denominations of good men in various parts of the world?" This query was referred to the next session, which met at Parker's (Meherrin), Hertford County. Here it was again taken up, discussed, and then referred to the following committee: Lemuel Burkitt, Martin Ross, Aaron Spivey, Jesse Read and John McCabe. This committee was to meet with delegates from the Portsmouth and Nause Associations at Cashie, Bertie County, June, 1805. At this missionary convention, Martin Ross preached the introductory sermon. Thus arose the missionary question which perplexed the Kehukee Association till 1827, when a division was finally made between the missionary and the anti-missionary Baptists. To Martin Ross is due the praise, for he stirred up the stagnant pool of lethargy and put in motion the rippling waves of missions in North Carolina, which have broken for decades on the distant shores of slumbering continents and sleeping isles.

The following year, 1805, there being 3,579 members in the Association, it was again divided, and all the churches on the north side of the Roanoke River withdrew to form the Chowan Association. This body was missionary from the beginning, and helped to roll on the tides of gospel peace and bliss.

CHAPTER VII.

CONFLICT WITH THE STATE CHURCH.

The union of church and state has ever been disastrous, both to religious and political interests. Since Constantine first made Christianity the religion of the Roman Empire, many States have fallen victims to this fatal union, and hundreds of churches have grown corrupt, laying aside the doctrines of regeneration, converted membership and holy living.

The barbarous tribes of Goths, Visigoths and Vandals are generally charged with the decline and fall of mighty Rome, but the ecclesiastical historian sees stronger reasons for decay within than for destruction from without the Empire. As soon as church and state were wedded Christianity began to wane, morals sank to lowest depths, corruption stalked abroad in council halls, and, like a venomous serpent, crushed out the life of the glorious Empire. Thus moved the world and church till 1517, when Martin Luther nailed his ninety-five theses on the church door at Wittenburg, Germany, and called from slumber the latent forces of true Christianity. But after the Reformation was effected, even Protestants stooped to wed their churches to states. Thus it has been with the dominant church of England since the days of Henry VIII. He broke the chains of Roman Catholicism, but at the same time foisted upon England an hierarchy scarcely less tolerable and tolerant than that of Rome. Although many of the settlers in America were refugees from the tyranny of a State church in England, still the question

of church and state was a problem to be solved by the early inhabitants of this country. The Baptists of North Carolina simply followed in the ways of the English and Dutch Baptists, from whom they trace their lineal descent. From the first, Baptists have opposed the union of church and state. They always replied to their persecutors in the language of their Great Teacher, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

But Baptists have never opposed the rights of the State in civil matters. They have never been anarchists. On the contrary, they have advocated obedience to the State in civil matters, but disclaimed the right of civil magistrates to interfere in religious affairs, or to compel conformity to a State church. From the Confession of 1644, we quote the following Article (48): "A civil magistracy is an ordinance of God, set up by Him for the punishment of evil-doers, and for the praise of them that do well; and that in all lawful things commanded by them, subjection ought to be given by us in the Lord. * * * And concerning the worship of God, there is but one Lawgiver, which is Jesus Christ. So it is the magistrate's duty to tender the liberty of men's consciences." In this article we see the decided stand of English Baptists as far back as 1644. They brought this same grand principle with them to America, and here in the forests of the New World they must fight the same battles of church and state. Fierce and deadly was the conflict waged in the New England colonies and in Virginia. But by the side of their Northern neighbors, Carolina's Baptists took their stand against the Church established by the State.

Both the patents of Charles II, granted by him for the settlement of North Carolina, had stipulated that the Church of England should be the Established Church, but for half a century there were no English ministers in the colony. When the colony had grown to importance, the English Church sent over ministers to tighten on her the reins of the Establishment.

DANIEL BRETT.

Daniel Brett, the first Episcopal clergyman of North Carolina, came over in 1701, or 1702. He brought the Catechism and other books, which he used to counteract "the pernicious influence" of the Quakers and other dissenters. He formed a conspiracy with Henderson Walker, the Governor, and other leaders of the Church party. In this way he succeeded in having a law passed by the Assembly, in 1772, for building a church and establishing the salary of an Episcopal minister at thirty pounds per annum. Of course, everybody could see the new law was passed for Brett's benefit. His character was odious. Even Henderson Walker, the Governor, and Brett's accomplice in political trickery, says of him: "For about half a year he behaved himself in a modest manner, but after that in a most horrid manner—broke out in such an extravagant course that I am ashamed to express his carriage." Dr. Hawks, the Episcopal historian, writes: "For about six months after his arrival he behaved with propriety, and then broke out in such gross wickedness that sober-minded men who respected Christianity and venerated the Church, hung their heads with sorrow and were restrained by very shame from particularizing his enor-

inities. They were not fit to be named." The people were disgusted with such a religious leader. But the Church party was not checked in its zeal.

RELIGION ESTABLISHED BY LAW.

In 1704 the authorities advanced a step, and passed an act which threw the colony into confusion and started the stream of sufferings that lasted until the Revolution wiped them out. Governor Daniel, a man of vicious character, though a bigoted Churchman, through intrigue, had a law passed by "one majority" to disfranchise all "dissenters" from every office of trust, honor or profit. The severity of this law was aimed at the Quakers, who, having risen to offices of trust and honor, were forbidden to serve on juries, or give evidence in criminal courts. But Baptists who dissented, like the Quakers, were also sufferers under this baneful act.

MR. BLAIR.

The next preacher sent out by the English Church was a Mr. Blair, who tells that there were four classes of people in North Carolina in 1704. He baptized (or christened) about one hundred children, but says that most of the parents "would not condescend to have their children baptized with godfathers and godmothers." He says there were three churches built when he left the colony.

After Blair came Messrs. Gordon and Adams, who were sent out as missionaries by "The Society for the Propagation of the Gospel in Foreign Parts." Gordon soon returned to England, because of disturbances growing out of Governor Daniel's law of disfranchisement. Adams,

likewise, gave up the work, but died before he sailed for England.

REV. JOHN URMSTONE.

In 1711, this Episcopal divine was sent over to convert the "heathen" of North Carolina—that is, the Quakers, the Baptists, and the Presbyterians. He settled in Chowan. He was proud, covetous, untruthful, profane and immoral. Dr. Hawks says of him: "We are constrained to believe that he had taken orders, as too many of the Church of England in that day did, rather as a means of support than as a sense of duty to God. Unamiable in disposition, he was covetous also. * * * The coarseness of his language harmonizes with the malignity of his temper. * * * Thus the province is designated, 'A hell of a hole'; and he declares that he had rather be the 'curate of Bear Garden than the Bishop of Carolina.' He was perpetually quarreling with his vestrymen, and always without money. Six times in ten years he wrote home to England that he expected himself and family to be laid in the tomb for sheer want of food. * * * And yet this man, eternally starving, continued to buy land, negroes and stock, to hire white servants, to procure tools and agricultural implements, to be proprietor of horses and boats, and, in short, appears to be the only missionary who ever acquired any property in the country." Such a man, for 16 years, presumed to intrude himself and his doctrines upon the liberty-loving people of North Carolina. But in 1727, the year in which Paul Palmer founded Shiloh Church, Urmstone departed for England.

He was succeeded by Rev. Mr. Blacknall, who came

over with Sir Richard Everhard, the new Governor. In character and conduct, Blacknall was scarcely any better than Urnstone. During these years, the Baptists, along with the Quakers, according to Urnstone's account, "were a very factions, mutinous and rebellious people, * * * ready to oppose either church or state."

BAPTISTS TAXED TO SUPPORT THE STATE CHURCH.

In 1741, it was enacted that 12 vestrymen should lay a poll tax, not exceeding five shillings (about \$1.25) per poll for building churches, buying glebes, and maintaining the clergy. The salary of a clergyman was not to be less than fifty pounds per annum, afterward increased by law to about \$600.

Another law was passed at the same time fixing the fee of a clergyman at ten shillings for performing the marriage ceremony. In communities where the Episcopalians were few and dissenters many, such laws were considered more cruel than the rigid laws of Lycurgus of Greece. It was taxes like these that excited the resistance which terminated in the Revolution. The vestrymen, being of the people, often would not collect the taxes. Says Williamson, the historian, "When it was found that the majority were not disposed to tax themselves for the convenience of other people, a law was devised for compelling them, under the sanction of an oath, to do what they accounted wrong." Every vestryman was compelled not to "oppose the doctrine, discipline and liturgy of the Church of England."

THE VESTRY ACT OF 1764.

The struggle grew more bitter until the Vestry Act was passed at Wilmington, January, 1764, while Arthur Dobbs was Governor. This law required every freeholder of 21 years of age and upward to vote for 12 vestrymen in each precinct, and if any freeholder refused to do so, he was to be fined twenty shillings. Each vestryman elected had to take an oath from the Sheriff for the faithful performance of his duties. If the Sheriff refused or failed to summon the vestryman and administer the oath, he was to be fined twenty shillings for each omission. If the vestryman refused to qualify, he was fined ten shillings, and if he refused to attend the meetings of the vestry, he was to be fined ten shillings more.

The minister's fee for performing the marriage ceremony was increased to twenty shillings, and for a funeral the fee was fixed at forty shillings, about \$10.00. If ministers of other churches performed the marriage ceremony, or preached the funeral, the Episcopal minister could collect the fee by law.

Such a conflict between the Establishment and the dissenters brought its blessings to the Baptists. They were unconsciously stimulated to read and investigate for themselves. Edward Mosely made large contributions to establish a library for the people of Albemarle. In this way the people caught the spirit of liberty, which naturally favored the growth of Baptists in the colony. The Establishment taught the Baptists also to build houses of worship and support their pastors.

CHAPTER VIII.

BAPTISTS PERSECUTED.

Persecution is the natural child of a State church. Wherever a State church exists it holds the right to fix the creed of the people, and to tax them for its support. "Dissenters" have resisted this as unjust, and so have been the objects of the State's sharpest shafts of persecution. The Baptists have well illustrated the saying of Paul, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."

ROME'S THREE CENTURIES OF PERSECUTION.

The church as a whole was shamefully persecuted by the Roman Emperors in the first three centuries of the era. How heart-rending are the sufferings inflicted by Nero in the first century! Tacitus, the Roman historian, says: "The victims who perished also suffered insults, for some were covered with the skins of wild beasts and torn to pieces by dogs, while others were fixed to crosses and burnt, to light the night when daylight failed." Clement of Rome also writes: "Let us set before our eyes the holy Apostles. Peter, by unjust envy, not one or two, but many sufferings endured; and so made a martyr, he departed to the peace of glory due him. * * * Paul obtained the reward of patience, after he had been seven times in bonds, * * * and had been whipped and stoned. He taught the whole world righteousness, and, coming to the extreme west, he suffered martyrdom. * * * Unto these men of holy lives were joined a vast multitude of the elect, who,

suffering much disgrace and many torments, * * * were a most noble example for us; * * * women were tormented; Danaides and Dirce, when they suffered severe and unjust punishment, persevered in their constant faith, and, though weak in body, received a glorious reward."

Sulpicius Severus writes about Nero: "Then he began to rage against Christians, * * * even made laws forbidding the religion, and published edicts ordering that Christianity should not exist. At this time Paul and Peter were condemned; one of them was beheaded. Peter was crucified." At the close of the first century the persecutions, begun by Nero, were continued by Emperor Domitian. Dio Cassius writes: "In the same year (95) Domitian put to death, besides many others, his cousin Flavius Clemens, who was then Consul, and the wife of Flavius, Flavia Domitilla, who was his (the Emperor's) own relative. The crime charged against both was sacrilege."

Then followed the cruel persecutions under the Emperor Marcus Aurelius. Eusebius, the early church historian, gives the following extracts from letters of eye-witnesses of the persecutions at Lyons, Vienna, and other places: "They endured nobly the sufferings heaped upon them by the general populace—clamors, blows, being dragged along, robberies, stonings, imprisonment, and all that an enraged mob loves to inflict on opponents and enemies. * * * Having confessed, they were imprisoned until the arrival of the Governor. But the whole rage of the people, Governor and soldiers was aroused exceedingly against Sanctus, deacon of Vienna, and against Maturus, a recent convert, but noble combatant, and against Attalus,

a native of Pergamos, who had always been a pillar and foundation in that place, and against Blandina. * * *

“Sanctus, marvellously and beyond all men, endured all human outrages, while the wicked hoped, by the duration and severity of the tortures, to wring from him something which he ought not to utter. * * * But to all questions he replied in the Roman tongue, ‘I am a Christian.’ * * * He remained unsubdued and unshaken. * * * But his body was witness of his sufferings, all one wound and scar, shriveled and without human appearance.”

“The blessed Pothinus, who had been entrusted with the office of Bishop in Lyons, was dragged to the tribunal. He was over ninety years of age and weak in body. * * * On being asked by the Governor who was the God of the Christians, he said, ‘If you are worthy, you shall know.’ Then he was dragged off harshly. * * * Those near him struck him with their hands and feet in every manner, regardless of his age; those at a distance threw at him whatever they had in their hands. * * * And, scarcely breathing, he was cast into prison and died after two days. * * *

“Maturus, Sanctus, Blandina, and Attalus were, therefore, led to the wild beasts in the amphitheatre, and in order to give to the heathen a public spectacle of cruelty, a day was especially appointed for our people to fight with the wild beasts. * * * Then, accordingly, Maturus and Sanctus, after their life had continued a very long time through the great conflict, died at last, after having furnished a spectacle to the world. * * * But Blandina, suspended on a stake, was exposed as food to the wild beasts. * * *

“But when Attalus himself was loudly called for by the

throng (for he was a distinguished man), he entered as a ready contestant, and as he was led about in the ring in the amphitheatre, a tablet was borne before him on which was written in Roman, "This is Attalus the Christian," and the people were exceedingly indignant against him. But when the Governor learned that this man was a Roman, he ordered him to be led away to prison again, and to remain with others who were there."

Thus continued the persecutions against the Christians, with brief intervals of rest, through the third century and a few years into the fourth. The names of Paul and Peter, Justin and Cyprian, are so closely allied to persecution that the bare mention of these heroes suggests persecution.

CATHOLIC PERSECUTIONS.

Then when the Church at Rome had assumed and established her authority over all others, the blood of martyrs again began to flow, and on it flowed even down to the death of Savonarola of Florence, of John Huss of Bohemia, of struggling Netherlanders slain by the fiendish Inquisition under Philip II, King of Spain, of the thousands butchered on St. Bartholomew's Eve to slake the revenge of a heartless queen.

PROTESTANT PERSECUTIONS.

Yea, after Martin Luther had shaken the Roman Catholic world and broken its galling chains of persecution, Protestants turned the sword against each other. The century preceding the rise and struggles of Baptists in Carolina may well be designated the age of modern per-

secessions. In the century before this, the sixteenth, had arisen the Anabaptists of Switzerland and Germany, many of whom, as Rieman, Grebel, Manz, Hatzler, Hubmaier, Denck, suffered either imprisonment or death, or both, in order to testify to the truths which they cherished.

At the beginning of the seventeenth century arose the Dutch and English Baptists, who endured disfranchisement, imprisonment, starvation and death for the truth. Among these are best known John Smyth and Thomas Helwysse, who established at Amsterdam the first Baptist church composed of Englishmen. They had been persecuted in England, and went to Holland to enjoy liberty. The persecution in England seems to have become milder in 1611, so Helwysse returned and established in London the first Baptist church on English soil. The Baptists grew, and, along with other dissenters, were so sharply persecuted in England that many of them emigrated to America, "the asylum for the oppressed." In New England some of them settled, but soon the old persecutions were revived. In 1636, Roger Williams was chased from Massachusetts and founded Rhode Island, the garden in which was planted the religious liberty of America.

As time went on, the persecutions continued in England under Cromwell's Protectorate, and within six months after Charles II was restored, in 1660, John Bunyan was in Bedford jail, and Vavasor Powell, "the Apostle of Wales," was a "prisoner for conscience sake." Many other Baptists, not so prominent, were in the jails of England. One of the most touching pieces of English literature is a letter written by these heroes in prison to their persecuted brethren in America. Along with Baptists,

there were five thousand Quakers in jail in England. In New England, things were little better. Baptists were whipped, imprisoned, had holes bored through their tongues with red-hot irons, and were otherwise maltreated, though none were put to death.

In Virginia the Church of England was firmly established as the State Church, and granted but little mercy to dissenters. A Quaker woman was publicly whipped until the blood ran down her breast. George Durant was banished from Virginia, and coming to Albemarle, settled on Durant's Neck. He was imprisoned by one of Carolina's Governors, and part of his estate was confiscated. But he was a devout man, and clung to his Bible (which still exists as a curiosity). The Baptists, too, suffered with the Quakers. They were disfranchised, taxed to support the ministers of the Church of England, in addition to having to pay their own pastors by private subscription. In Chowan, a Baptist preacher was forbidden to preach. In New Bern, in 1740, Purefoy and Slade were imprisoned for having presented to Court a petition for permission to build a Baptist house of worship in town. John Tanner, in offering resistance to the authorities, was shot on the banks of the Roanoke, in 1777.

Yet, amid all these persecutions, on moved the mighty stream of Baptist influence. The persecution only made them greater missionaries. Paul, whipped and stoned by Jews, first turned the stream of salvation to the nations. So, in North Carolina, Baptists being outlawed, unjustly taxed, imprisoned, only rose with more glowing zeal to extend the truth as they held it. Like the oak whose roots are made deeper and stronger and its branches broader

and lovelier by the winds and storms, the early Baptists, shaken by the winds of persecution, grew in numbers and strength and reached forth their branches of blessing from sea to mountains, and even to Tennessee, Kentucky, South Carolina, and Georgia.

CHAPTER IX.

BAPTISTS AND LIBERTY.

We shall not discriminate between civil and religious liberty. In fact, in the early history of North Carolina the two are as inseparable as the Siamese twins. When the State exerts its authority over civil and religious matters alike, it is almost impossible to make a sharp distinction between liberty of State and liberty of conscience. When our fathers struck a blow at the encroaching power of the State, they were at the same moment wielding the sword against a haughty church with its cumbrous system of ecclesiasticism.

✓ The consensus of opinion among historians is that the Baptists were the first to teach the world religious liberty. It is true that a small sect in the fourth century, known as the Donatists, advocated religious freedom, and took appeal against Constantine and the State party. But we see nothing more of them on the pages of history, and so we regard their temporary appeal for religious liberty as only a bubble on the stream of history. Then to the Baptists we look for the first advocates of complete liberty of conscience. Says Taylor, in his History of the English General Baptists: "Not to the Church of England,

however, not to the Scottish Presbyterianism, not to English Puritanism at large, does the honor of the first conception of the full principle of liberty of conscience, and its first assertion in English speech, belong. That honor has to be assigned, I believe, to the Independents generally and to the Baptists in particular."

In the first Confession of Faith put forth by the Baptists of England, in 1611, we find the following declaration for liberty: "The magistrate is not to meddle with religion or matters of conscience, not compel men to this or that form of religion, because Christ is the King and Law-giver of the Church and of conscience." Again, from Taylor: "Now this Helwysse (Thomas), returning to England shortly after 1611, drew around him the first congregation of General or Arminian Baptists in London, and this obscure Baptist congregation seems to have become the depository for all England of the absolute principle of liberty of conscience, expressed in the Amsterdam Confession" (quoted above) "as distinct from the more stated principle advocated by the general body of Independents. Not only did Helwysse's folk differ from the Independents generally on the subject of infant baptism and dipping; they differed also on the power of the magistrate in matters of belief and conscience. It was, in short, from their little dingy meeting-house, somewhere in old London, that there flashed out, first in England, the absolute doctrine of religious liberty."

It is only natural that Baptists should be the beacons along the shores of history to point the world to religious liberty. They have suffered the bitterest persecutions for their views, and thus they have been led to advocate freedom of conscience. Says an English historian: "In

every persecuted cause, there was a throe toward the birth of this great principle. Every persecuted cause claimed at least toleration for itself from the established power; and so, by a kind of accumulation, the cause that had been last persecuted, had more of a tendency of toleration in it, and became practically more tolerant than the others." This is the philosophy of religious liberty. The persecuted have the consciousness of a right to hold certain doctrines, and this consciousness, growing into conviction, asserts itself in language of religious liberty.

Moreover, it is worthy of note that Baptists have never persecuted others. This is true of North Carolina Baptists as well as of the Baptists of the world. The early Christians of the Roman Empire were cruelly persecuted. But as soon as Constantine had made Christianity the State religion, then Christians turned and persecuted their enemies. When Lutherans threw off the yoke of Catholicism in Germany, they pursued to the death, even on the field of battle, princes and people who differed from them. In Switzerland, the followers of Zwingli and Calvin chafed beneath the iron hand of Roman persecution, but as soon as they gained their supremacy, their enemies fell victims to their persecution. Well known are the persecutions of the Anabaptists at Zurich, at which Zwingli connived, and which he never sought to check, though it was in his power to do so. Better known for cruelty is the death of Servetus at Geneva by the hands of John Calvin and his followers. The Church of England struggled hard and long to throw off the galling yoke of Roman tyranny. But when England was delivered from Rome by Henry VIII, and was more firmly established under Queen Elizabeth,

then began the black stream of persecution issuing from the Established Church of England, which stream finally found its way into America and left its baneful sediments in the fields of North Carolina.

The Baptists of North Carolina were the victims of the persecuting shafts hurled by the Establishment in England. But there is no record that our Baptist fathers turned upon their persecutors and drove back the same sharp shafts of persecution. Never did they, in after years, when they had grown into numerical and political importance, advocate the extirpation of Episcopalianism from the State. They have ever wished to tolerate and be tolerated.

In fact, it was religious liberty that brought most of our Baptist fathers to North Carolina. They were persecuted in New England, in Virginia later on, and fled from scenes of woe to find a place of refuge where they might worship God without molestation. So it is not at all unnatural that they should lift on high the torch-light of liberty, and beckon to their wave-tossed fellows, in New England and beyond the waters, to hasten to North Carolina for freedom.

The Baptists were among the first who resisted in Carolina the tyranny of the governors under the Lords Proprietors and the Crown. Six of the Proprietary governors were turned out of office by the people because they domineered over them. Whenever the governors enacted unjust measures to grind the faces of the people, the Baptists were the first to rise and stand for liberty. The Baptists were among the first to take up the cause of liberty against the "mother country." Indeed, according to

some historians, North Carolina was the centre from which flowed the silver stream of liberty through all the Southern States. Says Riley, in his History of the Southern Baptists, "Under the leadership of Shubael Stearns and Daniel Marshal, North Carolina became the centre of power and influence of the great movement for liberty on the part of the Southern Baptists. This spirit of freedom which came to pervade the ranks of the denomination throughout South Carolina, Georgia, Virginia, Kentucky, Tennessee, emanated from the counties of Guilford, Randolph and Orange, in North Carolina, where lived and labored Daniel Marshal and Shubael Stearns." This is quite a tribute paid by a Georgia Baptist to the Baptists of North Carolina. But there were hundreds of other Baptist preachers, from the Atlantic to the Blue Ridge, who stood for liberty and preached it as completely as did Shubael Stearns and Daniel Marshal.

Then let us not forget the other Baptist heroes whose graves have never been known, whose slumbering ashes are marked by no marble shafts of honor, whose names no poet has sung. Heroes, heroes, yes, God's heroes they were, because they breathed the breath of liberty, fought, bled and died, as well as lived, labored and preached, to wrap the world in liberty's light and soothe the persecuted with songs of freedom.

CHAPTER X.

BAPTISTS AND THE REVOLUTION.

The storm that culminated in the Revolution had been gathering about one hundred years. All the colonies had felt, almost from the beginning, that England usurped too much authority over them.

The sending over of the Fundamental Constitution to become the law of Albemarle incited opposition to royal government. The people resisted when, in 1701, the Assembly, influenced by Daniel Brett, passed a law to make the Church of England the Established Church of the Colony. Further on, dissenters were outlawed, being excluded from voting, from sitting on a jury, or helping to make the laws of the State. More than this, in 1741, acts were passed by the Assembly to tax the people, dissenters as well as churchmen, for the support of the State Church. All these things and the Vestry Act of 1764 provoked sturdy resistance.

THE STAMP ACT.

The next year after the Vestry Act, 1765, came news of the passage of the odious Stamp Act by the English Parliament. By this law the English people prepared paper in England and set on it the English stamp, or seal, and sent it over for the colonists to use in writing their deeds and other legal documents. This, too, exasperated our people.

GOVERNOR TRYON.

In the same year of the passage of the Stamp Act, William Tryon came to North Carolina in the capacity of Governor. He was a man of lordly pretensions, and lived in princely style. His wife and her sister, Miss Esther Wake, were important figures in the circles of fashionable society in those days. Tryon, in order to support this magnificent display, sought larger revenues from the people. So he instructed his sheriffs, especially in Orange, Halifax, Granville and Anson counties, where Baptists were the chief tax-payers to extort from the people exorbitant fees.

THE REGULATORS.

A band of men called the Regulators was formed in the counties where the oppression was greatest. Among the Regulators were numbered many of the best and most influential men of the counties above mentioned. These men felt that they could not submit to the brutalities of Edward Fanning and other sheriffs, the tools of Tryon, who tried to wring from their pockets the last dime to support Tryon and his family in their pompous style of living. They were persuaded that Tryon was their greatest enemy.

Baptists were numerous and influential in the counties affected by the tyranny of Tryon. He said the "Regulators are a band of Quakers and Baptists who aimed at the overturning of the Church of England." Purefoy, in his History of the Sandy Creek Association, denies that Baptists were actually numbered in the ranks of the Regulators, but maintains "that the Baptists were, in feeling and interest, identified with the Regulators."

BATTLE OF ALAMANCE.

The foregoing causes were rapidly combining to produce the outburst of the storm—the Revolution. On May 16, 1771, the Regulators met the forces of Governor Tryon in the Battle of Alamance. The Regulators' ammunition failed and Tryon put them to rout. This was really the first battle of the Revolution. From this field of defeat continued the struggle through the battles of Moore's Creek Bridge, Guilford Court-house, Kings Mountain, etc. In all these battles our State stood bravely for freedom, and among the heroes of our State there are none that stood higher than did the liberty-loving Baptists.

In 1776 there were three classes of people in North Carolina with reference to independence from the mother country. A large number said the people were not capable of governing themselves. These Royalists were still loyal to the King of England, though they wished the grievances of the people redressed. A second class was conservative, not having full confidence in the people's ability to govern themselves. Richard Caswell, the newly elected Governor under the Constitution of the State, belonged to this class. A third class was led by Willie Jones, of Halifax, who believed that the people were, and of right ought to be, free and independent, and were capable of administering their own government. To this class, by far the largest of the three, the Baptists of the State belonged. From the beginning, Baptists were of the people and for the people, and when the time came to draw party lines, the Baptists showed their colors and followed Willie Jones in standing for complete independence. In the Halifax Convention, which framed the Constitution of the

State, Elisha Battle, William Burgess and Henry Abbot, distinguished Baptists, were delegates. All these cast their votes for the new government.

When Richard Caswell was elected Governor in 1776, he asked the deacons of Shiloh Church to act as magistrates and conservators of the peace, until the machinery of the new government could be put in running order. This shows how high was the position held by the Baptists of 1776.

Then, when the call came to join the army of Washington and his subordinates, there was not a Baptist preacher or layman that ever refused to go to the front for independence. The old Anabaptists of Switzerland and Germany did not believe in the "sword," nor would they take up the sword for any cause. Not so with the Baptists of North Carolina. They were like the old English Baptists in the days of Cromwell. It is said that hundreds of Baptists in England took arms at Cromwell's call. So, in North Carolina, they took arms and fought to crush the encroaching power of George III.

Colonel Gideon Lamb was a deacon of Shiloh Baptist Church, and has a brilliant record. He was a member of the Halifax Convention. On the organization of the North Carolina line in 1776, he was made Major of the Sixth Regiment, Alexander Lillington being Colonel. The latter having resigned, Major Lamb was promoted and became his successor. After serving with distinction throughout the northern campaign, Colonel Lamb was placed by Gen. Jethro Sumner in charge of the recruiting service in North Carolina. He was a man not only of the loftiest patriotism, but of the highest intelligence and

executive ability. He died in the summer of 1781, before Cornwallis surrendered, and did not live to see his State and country free.

Elisha Battle, William Burgess, Henry Abbot and Lemuel Burkitt upheld the banner of liberty during the Revolution, and were champions of a free and independent government after the Revolution. Others were probably as active, and deserve as much honor. One Baptist minister was shot down before his family for no other reason than that he was on the side of liberty.

When the Convention was called in 1788 to ratify the Federal Constitution, Abbot, Battle, Burgess and Burkitt, among other Baptists, were delegates. Some, like Abbot, voted for the adoption of the Constitution without any amendment. Others, like Burkitt and Burgess, voted against ratification. Though the Constitution was not ratified at first, North Carolina hastened to call her people into Convention again to adopt the Constitution and take her stand with the sister States.

The influence of the Baptists on the institutions of both State and Nation can not be denied. Baptists have shaped the thoughts even of republican government in the New World. It is said that Thomas Jefferson got his ideas of free government, which are incorporated in the Constitution of the United States, from the simple, independent government of a Baptist church. So the world must give praise to the Baptists for being such important actors in the struggles and the achievements of liberty.

CHAPTER XI.

SOME PREACHERS OF THE OLD TYPE.

Many of these, like Palmer, Sojourner and Stearns, have already been mentioned, or will be further on. But we deem some of these old heroes worthy of a special chapter. The preachers of those days were of greater power than we can imagine to-day. They were leaders of the people in church, in State, in society (to a large extent).

JOSEPH PARKER.

Joseph Parker was one of the original seven members of Shiloh in Camden. He remained here only a short time. In 1729 he crossed the Chowan and organized the Meherrin Church, in what is now Hertford County. The meeting-house, 20 by 25 feet, built of hewn logs, was not erected till 1735. For over forty years Joseph Parker preached at this the second Baptist church in the colony. The church grew rapidly, and from it branched many of the strongest churches in this section at the present time.

In 1773, Parker moved "south of Tar River," and continued his labors in Dobbs County (now Wayne, Lenoir and Greene counties). In the great reformation which took place among the Baptists, Joseph Parker refused to unite. His followers were known as Freewill Baptists, of whom there are over three thousand in North Carolina, probably due in part to the labors of Joseph Parker. He died in 1791.

LEMUEL BURKITT.

Lemuel Burkitt was born in Chowan County, February, 1750; was baptized in July, 1771, and began to preach in September. At first he simply read the sermons of Whitefield and Williston, but afterward wrote his own sermons, sermons of power. Although he had a very feeble voice, yet there were few men that preached as often as Burkitt. He was a High Calvinist, but he believed in the deeds of men as well as in the decrees of God. For years he was pastor at Sandy Run, then called the Church of Bertie, for some time was pastor at Meherrin, but he preached over all Eastern Carolina.

In 1788 he was elected a delegate to the State Convention for the adoption of the Federal Constitution.

In 1799 there was a spiritual famine in the Chowan region (there being only 72 baptisms in 29 churches), and so Burkitt made a tour through Tennessee and Kentucky. While in the West, he witnessed a great revival of 6,000 converts among the churches there. On his return home, his church was called together, and with glowing fervor he related the happy scenes of revival in the West. A day of prayer and fasting was at once appointed. All the people turned out on this day, which began that mighty revival that spread over all the section. It continued three or four years. It reached Meherrin in 1802, and 160 were added to this church by baptism in less than two years. Thus Burkitt was God's humble instrument to wake up the sleeping churches at the close of the eighteenth century.

In 1803, he preached his great sermon on "The Increasing River of Salvation" (Ezek. 47:5) to 4,000 people

must place Martin Ross, of Martin County. He was intensely missionary in spirit, and in missions fought many battles to lift to the breeze the blood-stained banner of the cross. He began missions at home, for the records show that he was the most successful soul-winner in all the Albemarle region, and baptized more converts than any other Baptist minister in those or any other times.

He was an orator with a beautiful voice. Thus armed by nature as well as by grace, he swayed vast audiences of those primitive people.

It was Martin Ross who led our fathers to dream of missions beyond the seas. At the Kelnkee Association at Conoho, Martin County, 1803, Martin Ross introduced the question of missions. The discussion put the brethren to thinking, and a missionary convention was called. Ross was appointed on a committee of five to arrange for this convention. He preached the introductory sermon of the missionary convention at Cashie, June, 1805. He said, "Why should it be thought incredible that God should raise up among us one of our own number, a man like unto ourselves, to carry the light of the glorious gospel to the nations that now sit in darkness and the shadow of death." In North Carolina he has left a cherished memory, and a sweet influence on the Baptist history of the State.

eral in his efforts to help
the poor of his community.

Elder Spivey was a fine conversationalist. He was a popular pastor and an ideal preacher in many respects. In the homes of his people his magnetism and spirituality elevated them to higher planes of living. In the pulpit, his culture attracted the young people, and the old people regarded him as the worthy successor of Lemuel Burkitt.

For years he was Clerk of the Association. He was one of the committee of five to arrange for the missionary convention at Cashie.

DANIEL MARSHAL.

He was born in 1706, Windsor, Connecticut, was converted at 20 years of age, and joined the Presbyterian church.

He was for eighteen months missionary to the Mohawk Indians, but then moved to Pennsylvania, thence, in a short time, to Virginia. Here he became a Baptist, and, with Shubael Stearns, came to North Carolina. He and his wife were among the 16 members who organized Sandy Creek Church.

He was a great missionary. He located at Abbot's Creek, where he planted a Baptist church and was ordained by Henry Ledbetter and Shubael Stearns, in 1758. From

this point as headquarters he traveled extensively in all that section of North Carolina and as far north as Virginia, where he baptized Col. Samuel Harris, who afterward became an eminent minister in that State. In later life he did missionary work in South Carolina and Georgia. In the former he established Beaver Creek Church, in the latter Kioke Church, in 1771. While preaching at Horse Creek, in the Parish of St. Paul, he was arrested and forced to give bail for appearance at Court in Augusta, Georgia, where his trial was a complete victory over his enemies. He was also a strong friend of the American cause in the Revolution, and was once cast into prison, but raised such a siege of prayer that the authorities had to release him.

In 1784, at the good old age of 78, the hero of Abbot's Creek passed away. His last words were to his son, "My breath is almost gone. I have been praying that I may go home to-night. I had great happiness in our worship this morning, particularly in singing, which will make a part of my blessed exercises in eternity."

GEORGE POPE.^v

For a number of years George Pope was pastor of Abbot's Creek Church. Noted for his good judgment, he was often sought for counsel in matters of weighty importance. He was Moderator of the Sandy Creek Association for several years.

He was also an important figure in the great revival of 1800. He was then pastor of Abbot's Creek Church, and is said to have baptized 500 persons into the fellowship of this church during this revival. Many of these con-

verts became ministers of the gospel, and so when George Pope had laid aside the gospel sickle, his work still followed him. His memory has ever been cherished at Abbot's Creek and throughout the Sandy Creek section.

ROBERT THOMAS DANIEL.

Robert Thomas Daniel was born June 10, 1773, Middlesex County, Virginia. But soon after the Revolution his father emigrated to North Carolina and settled in Chatham County. He was married March, 1, 1796, to Miss Penelope Cain Flowers, Chatham County; was converted in July, 1802, was baptized by Elder Isaac Hicks, Holly Springs, Wake County; was licensed to preach in April, 1803, and was ordained in July of the same year.

His education was limited, but nature had done more for him than for most men. Though not schooled in books, he was proficient in the knowledge of human nature. His person was commanding, he had a countenance mild, intellectual, benevolent, with a voice affectionate and musical.

He was pastor of Mt. Pisgah, May's Chapel, Greenville and Raleigh. He was not so much of a pastor as he was an evangelist, though all his churches prospered under his ministrations. He held pastorates in South Carolina, Virginia, Tennessee and Mississippi. In 30 years he traveled 60,000 miles, preached over 3,000 sermons, and baptized more than 1,500 people. Of this last number, many became ministers, 12 being distinguished for their talents and usefulness. He was pre-eminently the friend of young preachers.

His last sermon was from the text, 2 Cor. 13:2, "Fi-

nally, brethren, farewell," etc. He died September 14, 1840, at Paris, Tennessee. His last words were, "Lord Jesus, receive my spirit."

QUINTON H. TROTMAN.

Trotman was born in Gates County, January 27, 1805; was baptized by Robert Thomas Daniel, 1828, and ordained in 1830. He spent most of his life in his native county, though doing much work in adjoining counties. He was once pastor in Raleigh, but soon returned to Gates to prosecute his arduous labors till the close of his life.

He was a man of great strength, physical, intellectual and moral. All recognized him as a consecrated Christian, but also knew that he would fight if sufficiently provoked. A young man took offense at one of his sharp denunciations in the pulpit, and the next time he met Trotman he said to him, "Mr. Trotman, you insulted me from the pulpit last Sunday, and I have stopped to settle it with you." At these words Trotman began to unbutton his coat and, jumping from his gig, said, "Well, sir, do you mean that you want to fight? If so, come and meet me over the way." The young man drove on, for he knew Trotman's reputation for manhood and dared not touch the clerical giant.

Trotman was a Low Calvinist. In fact, he was often charged with Arminianism. He preached the doctrine of obedience to the Word so emphatically that he was accused of preaching salvation by baptism, and was especially censured by all the Pedobaptists.

He was one of the most powerful preachers of the Chowan section about the middle of the nineteenth cen-

tury. He described sin in such vivid pictures that men felt, "I am the man." Judge Albertson, Elizabeth City, once said, "When listening to Trotman as he warns to his subject, I feel that some one is throwing stones at me." He was a natural orator, and was a sort of ministerial king in the Chowan section. All Baptists recognized him as such, for he was loved far more than he was feared. Only one man, Martin Ross, baptized more converts in this section than Quinton Trotman. Having been blind three years, he passed from the toils of earth May 9, 1862.

WILLIAM H. MERRITT.

Elder Merritt was born February 19, 1779, Chatham County; he professed faith in 1801, under the ministry of George Pope.

He was licensed to preach in 1824, and his first sermon was from Ps. 119:103. He made himself a close student of the Bible, and knew much of it by heart. Even before, as well as after he entered the ministry, he was seldom without the New Testament on his person. He often slept with it in his bosom at night. Few men have ever loved the Bible better, or studied it more, than did William H. Merritt. He was ordained May 12, 1827.

Having been raised by Pedobaptist parents, and being impressed when a boy that infant baptism was not taught in the New Testament, he became one of the staunchest Baptists when he did cast his lot with them.

His liberal benefactions were a blessing to the denomination. At Antioch, Rock Spring, Emmaus, Bear Creek, Mineral Spring and McCloud's his liberality was well known. He gave \$1,000 to build a Baptist house of wor-

ship at Chapel Hill, where the State University is located, and gave \$2,000 to Wake Forest College to be used in the education of young ministers.

Elder Merritt was a sufferer in his last years, but still preached, sitting on a high chair in the pulpit, the old story of the cross with tenderness and power. On July 3, 1850, he breathed his last. Among his last words were, "I am willing to die, when, where and how the Lord pleases."

HEZEKIAH HARMON.

Hezekiah Harmon was born June 16, 1763, and was a soldier in the Revolution before he was of age. He fought in the battle of Cane Creek, and did valiant service elsewhere.

He professed faith in Christ in 1798, but was not baptized till 1802, in the great revival. He was ordained in 1809.

Elder Harmon had little education, but was a man of strong intellect. He was learned in the Scripture, and his preaching was of the old-fashioned type. He was expert in spiritualizing texts. He was a man of deep piety, and so preached a great deal from experience. His influence extended far and wide. He was a little eccentric, and would often say to the young people who would ride by him on the way to church, "You need not drive so fast; there will be no preaching till the fiddler arrives."

He did much for the cause of missions in the days before the Convention was formed. He was in sympathy with the North Carolina Mission Society, and was often present as a delegate. While away from home, he was taken sick and died March 29, 1832, being 69 years of age.

JOHN CULPEPER.

He was born in Anson County in 1764. His father being poor, his son John was in school only three months. After his marriage, and after the birth of his three children, he studied Latin three months, which was the only schooling he received.

He was converted in Georgia at 20 years of age. He embraced religion under the ministry of Elder Silas Mercer, and by him was baptized. After he was ordained, he returned to North Carolina and preached in Sandy Creek Association. He was a great revivalist. He continued holding revivals for years, and became one of the most popular men of the State. His popularity was so great that the people laid hands on him to represent them in the Congress of the United States. In Congress he distinguished himself for consistency and firmness of character and for devotion to the interests of his people.

He was Agent for the Baptist State Convention sometime. His toils were incessant and were crowned with abundant success. The last ten years of his life were spent wholly for the churches and the Master. After the division of Sandy Creek he was regarded as the leader of the Pee Dee Association.

In the 76th year of his age, with unwavering faith and cheering hope, he died in South Carolina at the home of his son.

SMITH FERGUSON.

There were many eminent preachers on the Upper Yadkin in the early years of the nineteenth century. But one,

Smith Ferguson, is pre-eminently worthy of separate mention.

He was born just as the 18th century was closing its famous records. Though but a youth he was a soldier in the war of 1812.

Soon after the victory of "Old Hickory" at New Orleans, 1815, Smith Ferguson having returned home from war, decided to preach. He continued in the ministry for more than half a century, and but few were more active than he. He was a popular preacher, for his war record had given him a place in the hearts of the people. His power lay mainly in pathos and persuasion. Lovingly and tenderly he wooed hundreds to the Saviour's side. He was once sent for to preach to an invalid woman. There was not a Christian present, but so tender was his appeal to sinners that many were converted, and the influence of that one sermon spread throughout the county. New Hope church was the direct result of that sermon.

He was a strong advocate of temperance, and sought to save the youths of Yadkin Valley from king alcohol's cruel, cursing dominion. He was, likewise, imbued with the missionary spirit, and like the revered Martin Ross of the Chowan country, Smith Ferguson shed the light of the missionary spirit over all that section.

He lingered on till late in the nineteenth century, when he died the friend of all.

SAMUEL WAIT.

Samuel Wait must have a place in this chapter. He was born in Washington County, New York, December 19, 1789, professed faith and was baptized March 12,

1809, and united with the Baptist church at Middletown, Vermont. That same night he began conducting family prayers in his father's home.

Feeling called to preach he began to study the Greek and Hebrew languages. His first pastorate was at Sharon, Massachusetts, by which church he was called to ordination, June 3, 1818. A few days afterward he was married to Miss Sarah Merriam. Resigning Sharon he spent some time at Columbian College preparing for a greater work for the future. In all these efforts his wife sacrificed for him nobly.

He was a tutor in Columbian College four years and then was appointed, along with Dr. William Stoughton, to travel "to obtain subscriptions for the relief of the institution." On this mission he came to Edenton and New Bern, Plymouth and Washington, North Carolina. He was called to New Bern, and in November, 1827, he found himself located in the Old North State.

He was the originator of the North Carolina State Convention, and at its organization preached the introductory sermon from Matt. 9:36—38. He was appointed General Agent of the Convention to canvass the State and enlist the sympathies of the churches. He also persuaded Thomas Meredith to assume the publication of the *Interpreter*, afterwards called the *Biblical Recorder*. He took the first subscription to this paper.

Moreover, he planned the founding of that little school in Wake County which afterward became Wake Forest College. In December, 1832, he became Principal of the New School. Here began his unceasing toils and sacrifices for Wake Forest College. He struggled on to raise

money to pay for the farm, erect the main building and run the Institution without debt. But debt like a cloud hung over it, and Dr. Wait was led to resign the Presidency November 26, 1844. His resignation was accepted to go into effect in June, 1845.

He was then pastor of churches in Caswell, Granville, Person and Franklin counties. In 1851 he became President of Oxford Female College and continued here till the summer of 1857. He then returned to Wake Forest, and there spent the closing years of his life. Wake Forest was near and dear to his heart, and in his last years he used to walk around the old building and view, with sweet reminiscences the scenes of his early struggles. He died July 28, 1867, at Wake Forest College.

JOHN LAMB PRITCHARD.

John Lamb Pritchard was born June 6, 1811, Pasquotank County. His father died when John was only nine years old. His mother went back to Camden. John had to work on the farm awhile, but then became a carpenter. At night he used to read all the books in his reach and thus formed the habit of reading. At 20 years of age he was happily converted and was baptized into the fellowship of Shiloh church by Rev. Evan Forbes. At once he began to hold prayer-meetings from house to house, and continued the glorious revival in which he found the Saviour. He thought of preaching, but shrunk from such a high and holy office without greater preparation.

About this time the Wake Forest Institute was opened and J. L. Pritchard was among the first that matriculated. He arrived about the middle of 1835 with his tools and scanty clothes. He graduated in 1840.

He spent one year as a teacher at Murfreesboro, preaching on Sunday. He afterward became pastor in Danville, Virginia, and at Lynchburg. In 1856 he became pastor of the First Baptist Church, Wilmington, North Carolina, and here he showed himself the Christian hero. His six years of service here endeared him more closely than ever to the hearts of North Carolina Baptists. He built a new house of worship in Wilmington. When the war broke out and soldiers were concentrating here, he visited the camp and took books, papers and magazines to make them think of better things.

But his greatest service was during the yellow fever plague in the summer and fall of 1862. In the beautiful language of Dr. Hufham, "The pestilence raged with fearful fatality through the summer and fall, but he remained at his post, ministering faithfully and tenderly to the sick and sorrowing. The destroyer spared him to the close and took him as one of the last victims. He crowned a noble life with a heroic death, giving his life for his people." On November 13, 1862, he passed from earth to the land where fevers never come.

The time would fail us to record the lives and deeds of John Meglamre, Jesse Read, Elisha Battle, McCabe, Noah Tison, Davis Biggs, Joseph Biggs, Isaac Hicks, Eli Phillips, William Dowd, James McDaniel, John Armstrong, Thomas Meredith, William Hooper, Ashley Swaim, Adam Moffit, Ezekiel Trice, Tidance Lane, Noah Richardson, Elnathan Davis, the Purefoys, the Stradleys and a host of others whose names have not been written in the record of earth, but written in the Lamb's Book of Life.

These preceding pages cover about one hundred years of Baptist history in North Carolina. These were the days of struggle, but also the spring time in which were sown the golden seed for the harvests we are to describe in subsequent chapters.

PART II—PERIOD OF ORGANIZATION.

CHAPTER XII.

THE RISE AND GROWTH OF THE BAPTIST STATE CONVENTION.

Our fathers caught the spirit of the new century, the spirit of organization, and turned to the future with a new instrument for greater achievements. In its embryonic stage the Baptist State Convention was the North Carolina Baptist Benevolent Society, organized in Greenville, Pitt County, February 10, 1829. At the suggestion of T. D. Mason, rules and a constitution were adopted. P. W. Dowd was elected President; W. P. Biddle, Thomas Meredith and W. H. Jordan were elected Vice-presidents; P. P. Lawrence, Corresponding Secretary; R. Blount, Recording Secretary, and H. Austin, Treasurer. A Board of Directors was elected consisting of General L. Simpson, L. Ross, Samuel Wait, W. Saunders, Colonel Dunn, Jr., C. Congleton, J. B. Outlaw, R. Lawrence, W. Clemens, J. Roundtree, T. D. Mason, G. Stokes, J. Hartinus, J. Armstrong, P. Bennett, J. Battle, General D. Boone, J. Purify, J. Crudup, W. R. Hinton, G. Huckleby, W. R. Ragan, T. Crocker, C. McAllister, J. Manning, E. Hoskins, H. Merritt, H. Hamon, N. G. Smith, J. Hawl, S. Phereby, J. Baxter, E. Phillips, D. Kennedy, B. Burroughs, W. Dowd, J. Tenny. In the Constitution we find the purpose of the Society: "The exclusive object of this

Society shall be to raise funds and appropriate them to the support of traveling ministers, for preaching the gospel and administering its ordinances within the bounds of North Carolina."

B. Manly, then pastor in Charleston, South Carolina, on being asked by Samuel Wait about the expediency of forming a State Convention in North Carolina, responded: "Virginia had her General Association on one side, and South Carolina her Convention on the other, and each was doing much to benefit not only her own people, but also to elevate by her example the churches of North Carolina." Wait talked over the same measure with other leading preachers. As a result, the North Carolina Benevolent Society was formed and from it came the State Convention.

At the second meeting of the Benevolent Society, Greenville, North Carolina, March 26, 1830, the Baptist State Convention was organized. A resolution was passed dissolving the Benevolent Society and transferring its funds to the Convention. Thomas Meredith, of Edenton, anticipating the event, had drawn up a Constitution, which was read and adopted, article by article, and thus the Convention began its memorable career.

The birthplace of the Convention is sacred to the hearts of North Carolina Baptists, as is shown by the splendid Memorial Church Building of Greenville. Greenville was established in 1771, but the Baptist church there was not organized till 1827. Through the labors of T. D. Mason the church was built and he was its first pastor. It was received into the Nense Association October, 1827. This was not the oldest Baptist church in Pitt County. Red

Banks Baptist church enjoyed this distinction, being organized about the middle of the 18th century.

Samuel Wait was appointed by the Convention as its General Agent, with a salary of \$35.00 per month. He was to canvass the State and enlist the sympathy of the churches for the Convention.

The first annual meeting of the Convention was at Rogers' Cross-Roads, Wake County. There were delegates from churches or missionary societies in sixteen counties. The contributions of the year amounted to \$791.79. Dr. Wait reported he had preached 243 sermons and organized 31 missionary societies. These societies, however, were soon to pass away and the churches to co-operate directly with the Convention. Because of much opposition to the work of the Convention at first, Dr. Wait was somewhat despondent. But, in the main, his report was full of hope. He said: "The people are ready to take an active part in the work proposed, * * * to send the gospel to the destitute in our own State and also to aid in sending the same treasure to distant heathen nations."

Dr. Wait was reappointed as General Agent, and a Board of Managers was appointed to press the work of missions. At this time the Board selected four missionaries and assigned to them fields of labor in sections destitute of the gospel. The missionaries were J. L. Warren, Eli Phillips, William Dowd and James Dennis. Thus closed the first session of the Convention, small in its outward results, but great in its promises for a brighter future.

The second session was held at Rives' Chapel, Chatham County, 1832, and, in many respects, was one of the most

remarkable Baptist meetings ever held in the State. There were representatives from thirty counties: Anson, Bladen, Bertie, Burke, Carteret, Craven, Chatham, Chowan, Cumberland, Davidson, Duplin, Edgecombe, Franklin, Gates, Guilford, Iredell, Lenoir, Lincoln, Montgomery, Moore, Nash, Orange, Pasquotank, Richmond, Rowan, Sampson, Stokes, Surry, Wake and Wilkes. The *personnel* of the Convention represented the best thought and purpose, not only of the Baptists, but also of the best people of the State. From Anson were John Culpeper, the popular leader of the Pee Dee, his son, John Culpeper, Jr., afterward useful minister in South Carolina, Joel McLenden and Gilbert Townsend. From Bertie were Turner Carter and William Horne, distinguished laymen, and Aaron Spivey the cultured preacher. From Cumberland were James McDaniel, famed for eloquence, Charles McAllister, a wealthy planter. Currituck sent James G. Hall, a graduate of the University and a charming writer and speaker. Duplin was represented by Dr. Stephen Graham, a physician of wealth and influence, and Elder George W. Hufham, the classical scholar who read Greek and Latin with ease at eighty years of age. From Edgecombe went Amos J. Battle, grandson of Elisha Battle and brother of Hon. W. H. Battle, and H. Austin the Treasurer. Chatham was represented by Daniel Hackney and Elisha Straughn. From Lenoir were W. P. and S. S. Biddle. From Moore was Noah Richardson, the peer of James McDaniel in pulpit oratory. From Gates was Quinton H. Trotman. From Richmond County went John Monroe, also James Thomas, who shortly afterward organized the Baptist church at Lumberton. George Fen-

nell, the popular preacher, went from Sampson. Wake County had the largest delegation, the most influential of whom were Dr. William Hooper and Elder John Purefoy.

This was a Convention worthy of any great cause or State. Five of its delegates, S. S. Biddle, Hall, Hooper, Hufham, Spivey, were alumni of the State University; Thomas Meredith was a graduate of the University of Pennsylvania; Armstrong, Dowd and Wait were graduates of Columbian College. Evidently these men had caught the spirit of that age, for the spirit of organization pervaded that memorable assembly. It was at this Convention that a Baptist periodical was projected. Dr. Wait, at the preceding session, saw the need of a medium of communication between the churches and exhorted the Convention "to give to the people * * * correct information on all the efforts of the present day, to become the instruments of saving poor sinners." Thomas Meredith was induced to undertake the editing of the paper, at first to be a monthly. The Convention ordered that its first issue should be in January, 1833, and that the paper should be styled *The Interpreter*, which, in the following year became *The Biblical Recorder*.

This Convention appointed a committee also to advise the establishment of a "Manual Labor Institute." This committee having failed, another was appointed by the managers of the Convention in the following December. This committee consisted of John Armstrong, Thomas Meredith and Samuel Wait, who planned the founding of Wake Forest Institute, which afterward became the glorious Wake Forest College. Dr. William Hooper was chairman of the first committee and he was the first to ad-

1832

wise, in official capacity, the founding of the Baptist College of the State.

Moreover, this Convention elected an able board of managers to push the work of missions. The blessed results reported by Warren, Phillips, Dowd and Dennis encouraged the board to undertake still greater things. They recommended, especially, the building of Baptist churches in growing towns that the Baptist faith might take root and grow apace with advancing civilization. Directions were given for enlarging the work in Raleigh, Edenton and Halifax, and \$100 were appropriated to aid the church in Wilmington. The board directed that special attention should be given to the organization and discipline of Sunday schools.

The spirit of this Convention was lofty and enthusiastic from beginning to end. The enthusiasm culminated on Sunday. Religious exercises commenced at an early hour. Vast crowds had assembled in the grove. Meredith and Armstrong ascended the stage to preach. At 11 o'clock they were followed by James McDaniel. He was at his best, and as he rose to the heights of his eloquent fervor the crowds were melted to tears. He closed with a tender appeal for reconsecration of Christians and hundreds responded. At night the venerable John Purefoy and George M. Thompson dispensed the Word. Still the interest grew till on Tuesday noon the delegates gave each other the parting hand and went back toward the sea and toward the hills to rekindle the fire of enthusiasm in the churches at home.

In 1833 the Convention met at Cartledge Creek Meeting-house, Richmond County, where forward steps were

taken in missions and education. The permanence of the Convention was established at Rives' Chapel, and henceforward opposition was but a fleeting shadow.

Sixty-eight sessions have followed in the same plan of enlarging work. The Convention has always appointed some of its best men as general agents, or secretaries. Samuel Wait, John Culpeper, Yarborough of Milton, B. F. Marable and A. J. Emerson successfully filled the position prior to the Civil War. Since that time the Convention has been ably represented by J. D. Hufham, J. B. Richardson, John E. Ray, Columbus Durham, John E. White and Livingston Johnson. These men have traveled over the State from the mountains to the sea, visiting the Associations, preaching the Word, and with their addresses of instruction and power have led the churches up to greater plans and grander results.

CHAPTER XIII.

INSTITUTION AND DEVELOPMENT OF THE RECORDER.

The first child of the Baptist State Convention was the Baptist paper. While traveling over the State during the Conventional year of 1830-31, Dr. Wait was impressed with the deplorable ignorance of the Baptists concerning the destitution of their State, the plans of the Convention and the demands of the great commission, "Go ye into all the world and make disciples of all nations." So, in a speech before the Convention at Rogers' Cross-Roads, 1831, he spoke of the need of a paper. During the next year he talked over the founding of a Baptist paper with many of the leading men of the denomination, and there was unanimity of opinion as to the importance of establishing such an enterprise. During the year 1832, for several months before the Convention met at Rives' Chapel, Dr. Wait was taking subscriptions for a Baptist paper. He could not tell whether it would be a monthly or a weekly, what would be its name, where it would be published, or what would be its price. Still, he secured about 200 names to head the subscription list of the contemplated Baptist paper.

The formation of a company for its publication was discussed, but all the leading brethren quailed before the assumption of such a burden. They were not willing to incur a great debt, and no one was willing to advance the necessary capital for the institution and prosecution of the enterprise. When the Convention met at Rives' Chapel, at last a noble-hearted, broad-minded man agreed

to undertake the great and glorious work. That man was Thomas Meredith, then pastor of the Baptist church of Edenton. The Convention projected the paper and appointed Thomas Meredith as its first editor. The paper was to be known as *The Interpreter*.

The man who took into his hands and upon his heart the work of giving the Baptists of North Carolina a periodical worthy of the denomination, merits more than passing notice from our pen. Thomas Meredith was graduated from the University of Pennsylvania, and was educated for the law. But God had a higher and nobler work for him. After he was converted, he soon felt impressed with the duty of preaching "the glorious gospel of the blessed God." So he gave up the law. But his legal education was not lost, for it made him a deeper thinker and a readier speaker. Early in life, in 1820, he came to North Carolina and settled as pastor of the Baptist church of Edenton. His early training and thorough course at the famous University placed him high in rank among the Baptists of the State, and qualified him for rendering them one of the greatest services done by any one of its early heroes.

Edenton was honored as the first home of the Baptist paper, whose name became the *Biblical Recorder* in 1833. It also began at this time to be published weekly. Edenton was well worthy of the honor of giving the *Biblical Recorder* its first home. It was long the capital of the State, the home of the early governors, and the seat of the State records. So it was only fitting that it should give our State the first Baptist records through the columns of the first Baptist paper.

Thomas Meredith, 1835, was called to the pastorate of the Baptist church in New Bern, and so this antique little town on the Nense by the sea became the second home of the *Recorder*. But New Bern was not a central point, and, in order to increase the paper's circulation and usefulness, Meredith moved to Raleigh in 1838. From that time our capital city has continued to be the home of the *Biblical Recorder*.

Thomas Meredith was a ready writer, as well as a fluent speaker. He successfully represented the paper in the associations and before the Convention by his clear and forceful speeches on its behalf. But more than this, he was an able and competent editor. He was thoroughly informed on all the topics of the day, and hence was ready to make a readable paper and meet any emergency. He had to measure pens with many of our leading Baptists of those days, but he was the match of any of his day. More than this, he successfully maintained the tenets of the Baptists in the columns of his paper when he was assailed by Pedobaptist pens.

For nineteen years he was the popular and efficient editor of the *Biblical Recorder*. In this position he probably did more for the Baptists of the State than did any other man during that same time, unless Dr. Wait be excepted. He was one of the greatest of North Carolina's early Baptist heroes. He closed his useful life in 1851, in Raleigh, while still at his post of duty wielding the popular pen as the *Recorder's* editor. He now sleeps in the cemetery in Raleigh. A monument, the language of his brethren's love and praise, marks his resting place.

✓ The two greatest results achieved by the *Recorder* were

agitation of missions and the unification of the churches. Just a few years before the *Recorder* was instituted, the Baptists of the State were agitated over the question of missions. Hardshellism had laid its clutches upon many of the churches, and they had folded their hands and sat down to let God save the world in His own good time, without "human institutions," as they called modern organizations. This baneful "ism" had tainted the Kehukee Association, so that it was wholly given up to the "Primitive Baptists," as the anti-missionary brethren delighted to style themselves. The missionary churches joined the Chowan, Tar River and other Associations, and so the work of missions moved on, while the anti-mission churches diminished in numbers, power and influence. The most potent agent for missions was the *Biblical Recorder*. Meredith and the other early editors were thoroughly imbued with the spirit of missions, and from the *Recorder's* columns flashed the glorious light of missions. They gave information about the destitute portions of the State, and early began to tell the sad story of China, Africa and Mexico, with their millions of lost and dying souls.

✓ The *Recorder* was also a unifier of the churches and brethren. By reading the same paper, the brethren down by the sea were brought in touch with the brethren on the mountains. People of different sections naturally drift apart, unless there is some chain to bind them closer together. Our State is a large one, stretching 500 miles, from the Atlantic to the Smoky Range, with three naturally distinct sections—the Tidewater, the Piedmont, and the Mountainous. But the *Recorder* has helped to bring

the churches of the three sections into one united body. It has given the Baptists of the whole State the same information, led them to adopt the same inspiring principles, and induced them to adopt the same effective plans for the extension of the Master's kingdom. It has made them one in faith, one in practice, one in plans and purposes for the glory of God.

✓ Another scarcely less important service of the *Recorder* was its friendly attitude toward education. From its infancy it advocated more light and less darkness, more intelligence and less ignorance. ✓ Its columns first announced the opening of the little school on the farm of Calvin Jones, in Wake County. From that day to this, the *Biblical Recorder* has been the staunchest friend of the College, and has ever pushed its interests with unabated devotion. Also, the public school system has received many a friendly lift from the *Recorder*. This paper has always been on the side of the people, and has advocated the enlightenment of the masses of the State. Moreover, the *Recorder* early began to advocate a more classical education in academies and high schools.

When death took from Meredith's hand the editor's pen, the Convention handed it over to Dr. J. J. James. He proved his editorial ability, and put the paper on a sure financial footing, in addition to extending its circulation and increasing its literary merit. He was editor until the Civil War broke out.

During the war, and for some years after its close, the paper was very much crippled. It was edited in those days by Dr. J. D. Huffham and J. H. Mills, both men of power with the pen. But the *Recorder* had not yet found its man.

In 1875, C. T. Bailey became the editor, and in this capacity ably served the denomination till his death in 1895. He was an able preacher, and had served as pastor of Edenton church and many others; but the twenty years which he gave to the *Recorder* were his best and brightest years. These years told more for the advancement of the Master's kingdom than everything else he did. He was a deep thinker, a ready writer, and a wise planner. He made the *Recorder* the champion of State missions in that period when the modern development began. With his flowing pen he extolled the past and painted the future of Wake Forest College. In short, he made the *Recorder* the uncompromising champion of the Convention's every object.

In 1888, it was deemed necessary to put an agent into the field to increase the circulation of the paper. This new agent was J. C. Caddell, of Wake Forest. He was an alumnus of Wake Forest College, and largely increased the circulation of the *Recorder*. He visited the Associations and Conventions, and so stirred up the Baptists that he put nearly 7,000 names on the subscription list.

Edwards & Broughton, Raleigh, became the proprietors of the *Recorder* in 1895, and put the subscription down to \$1.50 a year. They put new life into the paper, increased its circulation through the agency of Caddell and N. L. Shaw, and broadened its efficiency through the editorial talents of J. W. Bailey.

At the Raleigh Convention, December, 1900, it was decided best to put the *Recorder* into the hands of a stock company under the direct control of the Convention. The *Recorder* is now published by said company.

Two years before his father died, J. W. Bailey began the editorial work. Under the supervision of his father, he wrote the most of the editorials. On the death of his father, June 5, 1895, he assumed the responsibility of editor. Though young in years, he has proved old in thought and ripe with the pen. He has enlarged the sphere of the *Recorder* in its relations with the churches. He has grappled social, economic and educational problems, and usually he has led the Baptists of the State wisely. He has extended the horizon of a denominational paper, and has made the *Recorder* the peer of any religious periodical, South or North. Dr. Kilgo, President of Trinity College (Methodist), says: "The *Recorder* takes the lead in this larger sphere, and will, sooner or later, revolutionize the idea of religious journalism in these regions. Editor Bailey has a large task before him, but the end is worth the expenditure of all his talents. The Baptists will lose a supreme opportunity, if they do not sustain him in this work."

Nor have the Baptists of North Carolina failed to recognize and endorse the extended sphere of the *Biblical Recorder*. Says Dr. Hume concerning the young editor: "More and more effective laymen are rising to meet the demand for practical help and leadership, and one young man of the number (J. W. Bailey) wields an incisive pen and a powerful influence through the leading denominational paper, the *Biblical Recorder*."

CHAPTER XIV.

WAKE FOREST COLLEGE, ITS ORIGIN AND GROWTH.

Dr. Wait, in his travels over the State in 1830 and 1831, was impressed with the illiteracy of the Baptist preachers. There were only five University graduates among the delegates at Rives' Chapel. So in those days Baptist preachers, not attending the University, had no school within the borders of the State. Dr. Wait was the first man that planned the founding of a school for the education of Baptist preachers in North Carolina, which was at first the sole aim of the contemplated school. It was thought by a number of the brethren that a school to give the preachers an English education would meet the demand. But Dr. Wait saw that a higher school was needed.

At first the institution was to be a manual labor school. So a large farm of 600 acres in Wake County, 16 miles from Raleigh, was bought for \$2,000 from Dr. Calvin Jones by the Convention at Rives' Chapel. The Board of the Convention in Raleigh, December, 1832, appointed a committee to secure a principal. Dr. Samuel Wait was elected and accepted the position. It being impossible to start the school at once, Dr. Wait was asked to continue his agency for the Convention another year and lay the new school before the Baptists of the State.

WAKE FOREST OPENED.

At the third session of the State Convention at Cartledge's Creek, Richmond County, arrangements were made to open the new school, which was to be called "Wake Forest Manual Labor Institute." It opened on the first

Monday in February, 1834. C. R. Merriam, brother of Dr. Wait's wife, took charge of the farm.

THE LOG-CABIN DORMITORIES.

Wait found seven substantial log cabins, built mostly of white oak, with good doors, floors, roofs and windows (except one). The Principal had these washed out cleanly, whitewashed, and furnished with beds for the new students. Not a murmur was ever heard from the young men, although they knew they were sleeping in log cabins built for colored slaves.

THE DINING-HALL.

The largest room available at first was only eighteen feet square, and in this room about seventy boys must eat three times a day. The table had to be set three times for each meal, and two sets of the boys had to take their turn in waiting at each meal. How hungry the third-table boys must have gotten sometimes! Yet they did not complain. They were there, not to feast their bodies at costly tables but to feed their brains with intellectual food.

THE BUGGY-HOUSE CHAPEL.

Dr. Jones had a carriage house 16 by 24 feet. In this the students met Dr. Wait to receive his lectures and to worship, morning and evening. The only lecture-room or chapel for the first year was the carriage house, which had been furnished with benches and desks. In this room the consecrated Wait had to classify and teach nearly seventy young men of various degrees of advancement, and with different purposes for life.

THE FIRST CHARTER.

✓ Next, the Institute must have a charter. This first charter was secured from the Legislature of 1833-34. A respectable majority in the House of Commons voted for the charter, but in the Senate there was a tie, and Mr. W. D. Mosely, worthy of lasting honor, cast the deciding vote in favor of the charter. This charter was very meagre in its concessions. It allowed the Institute to have a Board of Trustees, who might perpetuate themselves with certain provisions. It permitted the Institute to acquire funds limited to \$50,000, continued the obligation to pay taxes, and limited the time of charter to 20 years. ✓

SECOND CHARTER.

The Baptists of the State were not satisfied with such a charter. So the Trustees requested another from the Legislature of 1835-36. This new charter was a college charter, and changed the name of the school to Wake Forest College, with full power to confer degrees and to enjoy all the prerogatives of other colleges and universities. The property was exempt from taxation, and might be increased to \$250,000. This charter added 50 years to the time limit of the original one.

FIRST PROFESSORS ELECTED.

In May, 1834, the new charter was accepted by the Board, and the prospects seemed much brighter. Thomas Meredith was elected Professor of Mathematics and Natural History, and John Armstrong was elected Professor of Ancient Languages. The former never actually accepted the position. John Armstrong was to enter at once

upon an agency for raising funds on behalf of the College, and to commence the duties of the professorship in the following February.

SUBSCRIPTIONS FOR THE MAIN BUILDING.

At this May meeting, subscriptions were opened for the Main College Building. The little log cabins were far too small for the accommodation of the increasing numbers expected in the near future. It was on this occasion that C. W. Skinner and D. S. Williams subscribed each \$500, and many others subscribed \$250 each, to be paid in five annual installments. During the year John Armstrong obtained subscriptions amounting to \$17,000. The success of his agency led the Trustees to let the contract for the Main Building. This building was to contain a chapel, two lecture rooms, two society halls, and forty-eight dormitories. The contract was let for \$15,000. The Trustees were fired with enthusiasm, and were confident that the subscriptions would bring the cash for the erection of this building. But before it was completed a financial panic overspread the State, and even the wealthiest men were not able to meet their private obligations.

THE CLOUD OF DEBT.

So a large amount of these subscriptions were never paid. By November 24, 1836, the Trustees were in debt to their Treasurer, William Crenshaw, \$2,010.55. This debt continued its pressing weight till, on December 18, 1838, Dr. Wait was appointed to take the field as agent, while Rev. J. B. White assumed the duties of President *pro tem*. This same year, 1838, witnessed the abolition

of the manual labor feature of the school. The burden of debt continued to press the brethren, and on October 3, 1840, the Trustees passed a resolution, "That we petition the Legislature for a loan of from \$5,000 to \$10,000 from the Literary Fund." The loan of \$10,000 from the State was secured, and on January 2, 1841, the Trustees signed the bond for said loan. This loan was to pay the debts to Dennis, Dunn, Brown & Co., and Captain Berry, the contractor.

In October, 1842, Captain Berry presented to the State Convention the note of the Trustees for \$9,000. Adding this to the State loan, the College was now in debt \$19,000. To raise the amount, subscriptions were started at once, and \$2,000 were subscribed on the spot. But notwithstanding all these strenuous efforts, the Trustees could pay only the interest on the State loan, while the rest of the subscriptions went to relieve the debt to Captain Berry. President Wait himself was responsible for \$2,000 of the contractor's debt. The pressure of this debt, as well as other matters, on Dr. Wait caused him to offer his resignation of the Presidency of the College on November 26, 1844. It was accepted, to go into effect in June, 1845. At this time he was elected President of the Board of Trustees, and in this capacity served the College till May, 1866.

SHOWERS OF BLESSING.

While the College was under the cloud of debt, God was graciously smiling upon it from above. The College was first visited by a revival of religion in August, 1834. So powerful was the work of the revival for two or three

weeks that the regular business of the institution was suspended. Between thirty and forty of the students were brought to Christ. For four years in succession these sweet seasons of revival returned to Wake Forest. Among the fruits of these revivals were many of the best and brightest ministers of the Gospel.

DR. HOOPER PRESIDENT—DEBT REMOVED.

On the resignation of Dr. Wait, Dr. William Hooper became the President of the College. Gradually the number of professors was increased and the work of the institution was enlarged. The only thing that checked its progress was the heavy debt. But at this crisis of the College, its friends came to its rescue. Dr. Wait and Rev. James S. Purefoy were the greatest agents in removing the debt. The Baptists of the State owe an everlasting debt of gratitude to the noble sacrifices of James S. Purefoy, who did more than any one else to save the College when it was sinking beneath the waves of debt.

J. B. WHITE, PRESIDENT.

Dr. William Hooper resigned in 1848, and was succeeded by Rev. J. B. White. For four years White was President, and the work moved on smoothly. It was during his administration that the friends of the College began to crystallize their dreams of permanent endowment. But only the nucleus of the great endowment was secured at this time.

THE COLLEGE UNDER WINGATE—A NEW ERA.

In June, 1854, Rev. Washington Manly Wingate, D.D., was elected President. His election marks the beginning

of a new era in the history of the College and the denomination. The difficulties which had in former years threatened the existence of the College were all surmounted, and, by Wingate's wise and able management, the permanency of the College was forever secured.

Dr. Wingate was born in Darlington, South Carolina; was graduated from Wake Forest College, 1849; studied theology at Furman University, and then became pastor of churches in his native State. In 1852, his *Alma Mater* called him back to North Carolina. He was put in the field by the Trustees as agent for the College, which position he successfully held until he was called to the Presidency. For a quarter of a century he presided over the College, and led it on to higher achievements. By his loving disposition and genial manners, as well as by his scholarly dignity, he won the hearts of North Carolina Baptists. More than this, he drew to his side and to the College hundreds of noble and ambitious young men, who, under him, were fitted for the arena of life. He was a great preacher, a loving counsellor, a winning speaker, and for twenty-five years was considered the foremost Baptist in the State. He remained at his post of duty as the honored President of the College until February 27, 1879, when he ceased from his toils on earth and went home to his rich reward.

THE WAR CLOUD.

The doors of the College were opened during the first year of the Civil War, but in May, 1862, its exercises were suspended. The professors were scattered; some had gone to the war and others to different places of labor; the young

men went home, and many joined the ranks of Lee and Jackson. In 1864, the authorities of the Confederacy took possession of the College building and used it as a hospital for suffering soldiers till the close of the war. It was not till 1866 that the College bell again called students to recitation-rooms and morning prayers.

DR. WILLIAM ROYALL.

We can not write the briefest history of the College without giving a place to the scholarly, saintly, sweet-spirited William Royall. In 1860, just before the war crash, he was elected Professor of Latin and German. Not all the success of the institution must be attributed to the wise and able Wingate, for a large part of it belongs to this logical and philosophical teacher.

Dr. Royall played his valuable part in the history of the College in the elevation of the standard of teaching. Professor L. R. Mills, who was a student at the College at this time, has recently said: "At that time the methods of instruction in our College were mechanical and unphilosophical in the highest degree. And this was especially true in the department of Ancient Languages. Dr. Royall's method of teaching was analytical, logical and philosophical, and created great enthusiasm in his own department. His stimulating and quickening influence was felt by the entire College." It was this elevation of the standard of teaching that put the College in the front rank of the State's higher institutions of learning, and to which the College owes its highest glory. It was Dr. Royall who, in connection with his son, W. B. Royall, L. R. Mills and W. G. Simmons, opened the College at the close of the

war. It was Dr. Royall who organized the course of study at Wake Forest into the present flexible system of schools, instead of an inflexible curriculum. In 1880, having been absent from the College ten years, he was recalled to fill the chair of Modern Languages. A few years later the Trustees created the Chair of English, and Dr. Royall was elected to occupy this chair. In this position he spent the accumulated powers of his ripening years.

On January 3, 1893, his noble spirit suddenly passed away in Savannah, Georgia, being in his 70th year of age. Thus rose from the realm of time to the kingdom of glory one of the sweetest spirits, and thus closed one of the brightest and most beautiful lives that our State has ever known.

PERMANENT ENDOWMENT FUND.

The endowment of the College was taken up anew in 1856 by the State Convention. Twenty-five thousand dollars were subscribed for endowment, and Dr. John Mitchell collected the first payment on these subscriptions in 1857. The work was continued in 1858, and until the outbreak of the Civil War, when the total funds of the College amounted to \$56,167.54. These were invested principally in State and Confederate government bonds, the most of which were swept away by the war. In 1866, at the close of the war, the endowment amounted to only \$11,700, but the friends of the institution laid their heads together and planned for the prodigious increase of endowment since secured. By 1883, it had increased to \$50,000. In 1883, J. A. Bostwick, of New York, contributed \$10,000 and the denomination added \$40,000,

which swelled the endowment fund to \$100,000. In 1886, the "Bostwick Endowment Fund" was added to the original endowment. Mr. Bostwick offered to give \$25,000 if the Baptists of the State would give \$25,000. The leaders rallied among the Baptist churches of the State, the amount was secured, and thus the "Bostwick Endowment Fund" was founded. On May 1, 1887, the endowment of the College had reached \$153,006.44, and the total productive fund of the College, \$172,263.04. Mr. Bostwick has been the most liberal benefactor of the institution, and his portrait graces the wall of the College Library Hall. In all, he has given to Wake Forest College \$70,000. But this great gift is largely due to the ceaseless efforts of President Taylor, who, in the interest of the College, made several trips to the North and deeply impressed Mr. Bostwick.

In late years the endowment has been further increased, until the College now has \$200,000 at its command. The labors of C. W. Blanchard and E. W. Sikes, in the last few years, have been marvellously successful in raising an endowment fund for the "Royall Chair" of English, the Chair of the Bible, and the Gymnasium.

PRESIDENCY OF DR. PRITCHARD.

On the death of President Wingate, 1879, Rev. Thomas Henderson Pritchard, D.D., was elected to the Presidential chair. He was an alumnus of the College, and during the three years of his Presidency reflected credit upon his *Alma Mater*. But in 1882, he retired from the Presidency and re-entered the pastorate. He was one of the ablest preachers of the South.

THE COLLEGE UNDER PRESIDENT TAYLOR, 1884-1901.

Under Dr. Taylor, the College has made its greatest progress. The course of study has been steadily advancing, until there are now thirteen distinct schools of study, viz: Latin Language and Literature; Greek Language and Literature; English Language and Literature; Modern Languages; Pure Mathematics; Physics; Applied Mathematics; Chemistry; Natural History; Moral Philosophy; Political Science; Law, and the Bible. A Department of Pedagogy was added in 1900; a fine gymnasium is nearing completion, and a Department of Medicine is to be added this year. The requirements for entrance at Wake Forest are about the same as at Chapel Hill.

LITERARY SOCIETIES.

Only two literary societies are allowed at the College, the Euzelian and the Philomathesian. They were formed in February, 1835. For a number of years they occupied limited halls on the fourth floor of the old College Building. But in 1878 Colonel Heck and John G. Williams, Raleigh, two of the College's greatest friends, presented the College with the Heck-Williams Building. On the second floor of this building are the commodious and beautiful literary halls, which have been occupied by the societies ever since. The old society libraries were consolidated with the College library and placed in "Library Hall," between the two society halls. There are now nearly 15,000 volumes in the library.

The Euzelian and Philomathesian halls are among the finest and most handsomely furnished literary halls in

the South. Dr. Taylor and his associates encourage the work in the literary halls. Here young men are taught to write with accuracy and speak with power, and in after life to wield the pen and use the rostrum for the progress of truth and the advancement of the Kingdom of Heaven.

WAKE FOREST STUDENT.

This is the College magazine, founded in 1882. It is second to no periodical of its kind in the country. It is published by the societies conjointly.

BOARD OF EDUCATION.

This Board is almost co-extensive with the existence of the College. Its object is to furnish aid to indigent young ministers while pursuing their studies at the College. The amount allowed each was \$10.00 per month at first, but about ten years ago was cut down to \$9.00. This amount, formerly given to the young minister, has been a loan since 1895, to be repaid by the beneficiary without interest. Dr. John Mitchell has been Secretary of this Board for many years, and has been the best friend that young preachers have had in all the State. Several hundred influential ministers, aided by this Board, have gone forth to preach the gospel in North Carolina, throughout the country, and even in lands beyond the seas.

NEW BUILDINGS.

The Wingate Memorial Hall was completed in 1888, at a cost of \$12,500. It contains on the first floor four lecture halls and a small chapel. On the second floor is the large Wingate Memorial Hall, named in honor of the

late President, W. M. Wingate. Its seating capacity is 2,000, and its acoustic properties are excellent. In this Hall, beautifully decorated, the societies hold their anniversary celebrations.

The Lea Building was the last, but not the least, of the new buildings that adorn the campus grounds. It was finished in 1887, at a cost of \$15,000. It contains a biological laboratory, with instruments and specimens for the students' use, and one of the finest and best furnished chemical laboratories in the South. Professor Poteat in the former, and Professor Brewer in the latter, have given Wake Forest an extended fame for scientific investigation. This building was erected mainly by funds contributed by Mr. A. S. Lea, of Caswell County, in whose honor it is named. The Main Building was repaired during the summer of 1900.

ENLARGEMENT—SCHOOL OF LAW.

In 1895, the School of Law was established, with N. Y. Gulley, A.M., as Professor. The Catalogue of 1894-'95 shows 14 law students. In 1897, 76 law students, representing four States, received instruction. Thus we see the Law School has become more popular each year, and the Law Course at Wake Forest is, by some, regarded as equal to two years in any leading University North. A respectable library of law books is being gradually collected, Judge Walter Clark and Chief Justice Fairecloth, N. B. Broughton and others, having contributed 285 valuable volumes.

"ROYALL CHAIR" OF ENGLISH.

This Chair was established by the Trustees in honor of Dr. William Royall. Twenty-five thousand dollars were desired for the endowment of this Chair, which amount has been almost raised, largely by individual donations. The American Baptist Publication Society contributed \$2,652.22.

CHAIR OF THE BIBLE.

In 1896, this Chair was permanently established, and Rev. W. R. Cullom, a graduate of Louisville Theological Seminary, was elected Professor of this new department. This department has received a warm welcome from the students, and is popular with all the Baptists of the State. The denomination is trying to raise \$25,000 for the permanent endowment of this Chair. The Bible Course covers two years—the Junior and the Senior—the former being required for the A.B. degree, but the latter is among the elective studies.

INFLUENCE OF THE COLLEGE.

Wake Forest College has had a glorious record. Since its foundation, about three thousand students have drank from the fountain of wisdom at this institution, and fitted themselves for various spheres of usefulness in life. Fourteen of her alumni have become college presidents in various States, 65 have filled professors' chairs, 142 have become principals of academies. Some have served their country in State and National legislative halls, some have occupied the highest judicial benches in the State, while hundreds of others have been good and progressive farm-

ers, teachers, physicians, merchants, manufacturers, Sheriffs, Clerks of Courts, Registers of Deeds, and Superintendents of Public Instruction, both in State and county. Wake Forest is second to no educational institution in North Carolina. Its faculty has for years represented the University of Virginia, Johns Hopkins, Chicago University, and the leading universities of Germany. Consequently, the influence of the institution has known no bounds, either State or National. Its power has reached not only the utmost limits of North Carolina, but its graduates have extended its influence from the Atlantic to the Pacific, from the "Lone Star State" and the "Land of Flowers" to the "Empire State." Yea, its influence has crossed the Pacific and the Atlantic, reached the "Dark Continent" on the east, the "Celestial Empire" on the west, encircling the globe with the golden girdle of its power.

CHAPTER XV.

NORTH CAROLINA BAPTISTS AND FOREIGN MISSIONS.

For a long time the Baptists of the State had no idea of the great commission as binding on them. They did not think of sending the gospel to China, India, Burmah, Africa, and the isles of the sea. There were other problems for them to solve. The main thought with them was the securing of a permanent home for themselves and their beliefs, for the first Baptists of North Carolina were refugees, not directly from England, but from New England. They had to establish their homes and change the wilderness into a peaceful, prosperous State before they could cross the seas and lend a helping hand to the nations. Moreover, the Baptists were not numerous in those days, and could not be expected to do much for foreign missions. There were only three Associations in the State when Cornwallis surrendered, and only four when Washington took his seat as the first President of the United States. In 1790 there were only 94 churches and 7,503 Baptists in all North Carolina.

✓ But the early Baptists were not anti-mission Baptists. Paul Palmer was not satisfied to fold his arms over one little church. He pressed his way southward and preached the gospel down to and even within the borders of South Carolina. Daniel Marshal and Shubael Stearns did not remain at Abbot's Creek and Sandy Creek, but penetrated into South Carolina, Georgia and Virginia. William Sojourner spread out in all the Halifax section, and sowed the seed that has given us to-day some of our

strongest missionary churches. Henry Done of Chowan, Winfield of Pitt, William Cole of Hertford, Henry Abbot and William Burgess of Camden, Silas Mercer and Jesse Read of Halifax, Robert Nixon of Onslow, Ezekiel of Randolph, Abram Baker, Nathaniel Powell and James Turner of Brunswick, Lemmel Burkitt and Jeremiah Dargan of Bertie, besides a host of others—these all traveled over the Colony, preaching wherever they could call the people together.

✓ Not till the dawn of the nineteenth century did they dream, however, that it was their duty to give the Gospel to the perishing nations beyond the sea. ✓ But this does not put them much behind the rest of the Baptist world. It was not till the closing years of the eighteenth century that the English Baptists had their attention called to foreign missions through God's call to William Carey. While making and mending shoes at the cobbler's bench, he had studied the map of the world, and was impressed with the dark spots representing the heathen. His heart was melted, and he decided to go to the East to help change the map of the world. In 1792, he said to Andrew Fuller and other English preachers, "If you will hold the rope, I will go down into the well." At the same time a missionary society was organized by the English Baptists, and this was their beginning in foreign missions. †

The story of the rise of missions by American Baptists reads almost like a romance. Adoniram Judson, his wife and Luther Rice, under the auspices of a Pedobaptist missionary society, set sail for India in 1812. All three were destined for Calcutta, where they would meet some English Baptists. † While crossing the ocean these Congregational

missionaries began the study of the Scriptures anew to be able to defend their doctrines against the Baptist missionaries at Calcutta. This investigation was made by them separately, and, though sailing on two different ships, they came to the conclusion that they themselves had never been baptized. The Judsons arrived first, and were baptized by Rev. William Ward, September, 1812. Later, Mr. Rice arrived and was also baptized. But what should these three Baptist missionaries now do in far-away Calcutta? They had severed their connection with the Board sending them forth, and had no means of support. They resolved at once that Luther Rice should return to America, tell to the Baptists of the United States the story of their conversion to the Baptist faith, and how God was calling the Baptists, through the voice of Mr. and Mrs. Judson, to send the Gospel to India and the world. Mr. Rice reached Boston in September, 1813. When he told his story, the Baptists of Boston and vicinity at once assumed the support of Mr. and Mrs. Judson. Also, the "Triennial Convention" was organized in Philadelphia, 1814, and Mr. Rice was advised to visit the churches east, north and south, to lay upon their hearts the mission in India, and to sound the trumpet of God's call to foreign missions.

In 1816, Mr. Rice visited the Sandy Creek Association, and was invited to a seat as a representative of the "Board of Foreign Missions." He took an active part in the business of the Association, preached on Sunday and kindled the fire of foreign missions in the bosom of Sandy Creek's representative men. Mr. Rice also helped to build Columbian College, at Washington, D. C., and so through

the College and his travels inspired the American Baptists with the spirit of missions.

But, about a decade before this, the spirit of foreign missions had begun to fire the hearts of North Carolina Baptists. Soon after the death-knell of the eighteenth century, with its struggles and persecutions, the Baptists of North Carolina woke up to their duty to give the Gospel to the heathen. In 1803 Martin Ross presented this query to the Kehukee Association, "Is not the Kehukee Association, with all her numerous and respectable friends, called on in Providence, in some way, to step forward in support of that missionary spirit which the great God is so wonderfully reviving among the different denominations of good men in various parts of the world?" Thus we see that ten years before Luther Rice reached Boston and put in motion the waves of missions from the North, Martin Ross, the "Patrick Henry" of the Chowan section, was stirring the waters of foreign missions in North Carolina. In 1804 the Kehukee Association, at Meherrin, voted that it was its "duty to engage in the work of sending the Gospel to the heathen." In 1805, Martin Ross, the great apostle of missions, exclaimed in an address, "Why should it be thought incredible that God should raise up among us one of our own number, a man like unto ourselves, to carry the light of the glorious Gospel to nations that now sit in darkness and the shadow of death?" About this time "The General Meeting of Correspondence of North Carolina Baptists" was organized. So the foreign missionary spirit was swelling the hearts of North Carolina Baptists some time before the movement by Judson and Rice.

But it was not till early in 1829 that the Baptists of the State organized "The North Carolina Baptist Benevolent Society," which, as we have seen, became the Baptist State Convention, 1830. This was the first effort at organization by North Carolina Baptists to give the Gospel to the world.

It was not, however, till 1846 that the Baptists of the State really laid their hearts upon the altar of foreign missions. In October of this year one of the State's own sons was ordained, that he might spend his life in China. Years before, in a log house on the edge of Chatham County, a little bare-foot boy had learned to trust in Christ. His young heart beat in love for the dying millions of lost heathen. He entered Wake Forest College and fitted himself for the work abroad, and when the Convention met in Raleigh, October, 1846, he was solemnly set apart to the glorious work of missions. This was none other than Matthew Tyson Yates. The prophecy was now fulfilled, though forty years had passed away since Martin Ross first asked the question at Cashie.

The Raleigh Association, of which Yates was a member, pledged itself to pay his salary, and afterward the Central Association took a share in the support of this the Baptists' first missionary hero from North Carolina.

Yates and his wife arrived in China September, 1847, and settled in the populous city of Shanghai. For forty years this brave son of Carolina told the story of the cross to the Chinese and lifted aloft the blood-stained banner of Christ amid the darkness of the Celestial Empire. He was our princely pioneer, our happy hero and consecrated veteran on the dark shores of heathendom. His ashes are

now sleeping in Shanghai, and are calling to the hosts of North Carolina Baptists to send the light of the Gospel to the benighted souls of China.

Since 1846 the impulse to foreign missions has been deeply intensified in North Carolina. When one of our own number laid aside his prospects at home to lay down his life in that dark corner of the heathen world, our eyes were melted to tears, our hearts were moved to pity, our souls were stirred to sympathy, and our hands were opened to send the Gospel to proud but sin-cursed China. But even before the beloved Yates was laid to sleep in Shanghai, others of Carolina's sons and daughters went out to far-off heathen lands to give their lives for the saving of the lost. We had our Newton in Africa, and, later, Greene in South China, and Mrs Duggan in Mexico, so that our hearts went out not only to China, but also to the jungles of "darkest Africa," to the plains and highlands of priest-ridden Mexico. Yea, North Carolina Baptists contributed of their means to support other missionaries in Japan, Brazil, and in the isles of the sea. In 1900 the State Convention reported for foreign missions over \$10,000, instead of \$120 reported at Rogers' Cross-Roads, 1831.

Still, not in money but in men is North Carolina's greatest contribution to the world's salvation. Since Dr. Yates first laid his life upon the altar of China, nearly forty men and women, born and reared in the Old North State, have crossed the briny deep to lay their lives at Jesus' feet in some distant heathen land. How deep must have grown the foreign mission spirit in the church life of the Baptists of the State that so many should break the

chains of affection and association at home to live and die abroad! Long may the wave of foreign missions roll out from the shores of the Old North State, and on may it flow till millions of lost and dying souls in heathendom are borne on the tides of redeeming grace to heaven's peaceful shores.

CHAPTER XVI.

STATE MISSIONS IN NORTH CAROLINA.

It is hard to trace the stream of State missions to its source. From the days of Palmer, Parker and Sojourner the Baptists were in the field to give the pure Gospel to the State. For one hundred years there was no organization for united effort. The system of "Itinerant Preaching" was adopted by the early churches. The Associations appointed pastors to go out into the destitute fields and preach in the forests or under brush arbors. In this way on marched the work of State missions until, in 1829, there were about 270 churches, 15,000 members and 14 Associations in North Carolina.

In the preamble to the Constitution of the Benevolent Society, 1829, we see the spirit of State missions: "Being concerned for the condition of the multitudes within the borders of our State, who are unhappily destitute of the preaching of the Word of God, * * * we, the subscribers, in the name of the Great Head of the Church, * * * do agree to form ourselves into a society to be called the North Carolina Benevolent Society." All honor to Wait, Armstrong, Mason, Roundtree, Crudup, Crocker, Man-

ning, Battle, Harmon, Hoskins, Merritt, Dowd and the rest who thus organized for the work of State missions.

When the Benevolent Society became the State Convention, the work of saving the State began in real earnest. At its first session the Convention put four missionaries into the field. Their report at the second session was such a thrilling story of success that twenty missionaries were put into the field to preach the Gospel from the seashore to the Blue Ridge. The voices of these twenty sounded over the plains of the east, among the little hills of the Piedmont, and even to the tops of the Blue Ridge.

Eighteen hundred and thirty-four was a most prosperous year in State missions. John Culpeper, in his seventieth year, in his sulky, visited churches in Richmond, Robeson, Brunswick, New Hanover, Columbus, Onslow, Lenoir, Greene, Edgecombe, Nash, Johnston, Wayne, Sampson, Mecklenburg, Cabarrus, Rowan, Davidson, Moore, Bladen, Chatham, Wake, Granville, Person, Caswell, Rockingham, Stokes, Ashe, Wilkes, Iredell and Anson counties, traveling 350 days, preaching 233 sermons, and attending four protracted meetings. Nineteen Associations that year co-operated with the Convention.

During this year James Thomas traveled 4,000 miles, visited most of the towns and villages in 44 counties, and preached 400 sermons. He organized four churches, among them one at Lumberton, which soon grew from 25 to 80 members. He also baptized 64 persons and distributed 120,000 pages of tracts.

Humphrey Posey, beyond the Blue Ridge, about this time, preached and labored without pay as the State Mission Agent for the Convention. The people gave him a

hearty welcome, and he sowed seed to be harvested in the organization of western Associations. Other heroes of early State missions are Robert T. Daniel, William Dowd, John Robertson, Robert McNabb, Elias Dodson, Noah Richardson, T. D. Armstrong, William Richards, Richard Jacks, Wade Hill, Lewis Dupree, R. B. Jones and Malthus Freeman.

One of the earliest signs of progress in State missions was the work of Associational missions. Union Association in one year employed 17 missionaries, and expended \$2,000 for planting churches in her borders. Cape Fear did a similar work, only accomplished greater results. The Chowan, stretching from the Roanoke to the Atlantic, in 1830 to 1850, increased from 30 to 45 churches, from 3,100 to 7,900 members. In the Beulah a like work was done, with similar results.

Another wise step taken by State missions was the planting of Baptist churches in growing towns, where now church steeples tower toward the sky. Seaboard, Margarettsville, Weldon, Macon, Littleton, Plymouth, Henderson, Washington, Jamesville, Williamston, Bethel, Greenville, Hobgood, Scotland Neck, Tarboro, Halifax, Enfield, Rocky Mount, Nashville, Toisnot, Wilson, Tremont, Beaufort, Morehead City, Newport, Kinston, La Grange, Goldsboro, Jacksonville, Wilmington, Teachey's, Magnolia, Mt. Olive, Princeton, Pine Level, Kenly, Dunn, Four Oaks, Benson, Smithfield, Wilson's Mills, Lumberton, Alma, Maxton, Laurinburg, Hamlet, Wadesboro, Monroe, Charlotte, Gastonia, Kings Mountain, Mt. Holly, Lincolnton, Maiden, Old Fort, Marion, Bridgewater, Glen Alpine, Morganton, Hickory, Lenoir, Newton,

Catawba, Statesville, Mooresville, Huntersville, Cleveland, Salisbury, China Grove, Concord, Lexington, Thomasville, High Point, Randleman, Greensboro, Ruffin, Reidsville, Mt. Airy, Pilot Mountain, Germanton, Walnut Cove, Wilkesboro, Winston, Kernersville, Cedar Falls, Franklinville, Liberty, Siler, Ore Hill, Manly, Cameron, Carthage, Pittsboro, Burlington, Graham, Hillsboro, Durham and Raleigh, leading towns of the State, have been aided by the State Mission Board. These one hundred churches contribute one-half as much as the whole State Convention to foreign missions.

In other towns, villages and hamlets the hand of State missions has erected church buildings. Yea, even in the country places, in many lovely groves beside the road, or on some sloping hill, there stand most beautiful church buildings erected by State missions. In 1898 Secretary White reported that over 500 Baptist churches of the State had been built by State missions.

There was some friction among the Baptists, however, about State missions. The Hardshell Baptists stigmatized the Boards as "human institutions." Some among the Missionary Baptists caught up the watchword of these obsolete churches and howled down the Boards. But in 1846, the Convention, in Raleigh, put a quietus upon the rising opposition. The overwhelming spirit of missions permeating this grand meeting at our capital city united the brethren more closely and gave new impetus to the Board.

There has always been a Board for the supervision of the mission work. The Benevolent Society called it a "Board of Directors"; the State Convention called its one Board at first the "Board of Managers." In 1846

the one Board was abolished and three Boards established. This resolution seems not to have been carried out for 18 years. Between 1862 and 1866 the three Boards took charge of their separate departments. In 1887 the three were consolidated into one, located in Raleigh, called "The Board of Missions and Sunday Schools."

The Board of Missions was almost prostrate during the war, and for five years after there was scarcely a step taken in advance. So, in fact, modern State mission work began in 1870. At this time Dr. J. D. Hufham became the efficient Secretary, and a great revival of State missions swept over the State. He was followed in 1874 by Rev. J. B. Richardson. From 1870 to 1880 the white membership of the denomination was almost doubled, having increased from 40,000 to 75,000. In the same time six Associations were organized as the result of State missions.

Still more phenomenal was the growth of State missions from 1880 to 1890. In 1880 there were only 23 missionaries; in 1890 there were 108. John E. Ray and Columbus Durham were Secretaries, and during these ten years the increase in numbers was greater than ever before, there being only 75,000 white Baptists in the State in 1880, but 150,000 in 1890. During these years (1880-1890) there were organized 15 Associations, which, in 1890, numbered 305 churches and 33,209 members. In 1890 there were over 1,100 white Baptist churches in all the State. Not only in numbers, but also in financial strength and benevolence grew the Baptists of the State at this time. In 1890, over \$50,000 were contributed by them to all benevolent objects, while less than \$800 were given in 1831.

From 1890 to the present time the Baptists of North Carolina have advanced at a still more incredible rate. The labors of Columbus Durham, from 1887 till 1895, were crowned with abundant success. He was succeeded by John E. White, under whose progressive leadership the cause of State missions reached out to grander achievements still. "North Carolina for Christ," was the inspiring motto of the young leader. There are now in North Carolina over 1,500 white Baptist churches and nearly 1,200 colored Baptist churches, with a membership in both stretching toward 350,000. Livingston Johnson succeeded White as Secretary in December, 1900.

The Voluntary Mission Corps, begun about five years ago, has done a great work for State missions. In the last two years a great work has been begun in the factories of the State. There are 200 cotton mills in North Carolina, with 25,000 laborers connected with them. The State Board has 14 missionaries at work in these factories.

CHAPTER XVII.

ASSOCIATIONS ORGANIZED.

When the Convention was formed, there were only 14 Associations in the State. We have considered the Sandy Creek and Kehukee. The former covered much more territory then than now. The Kehukee was the mother of the Eastern Baptists, also of the Portsmouth, Neuse and Chowan Associations. But in 1827, at her birth-place, Halifax County, she voted to "discard all missionary societies, Bible societies, theological seminaries," etc. Henceforth she is no longer ranked among the Missionary Baptists. The Yadkin Association was also considered in a former chapter. It was not strictly "missionary" at first, that is, it was against "societies" and "boards." But there were no Hardshells in this Association till 1870. The mission problem has been quietly solved, and the old Yadkin has now 35 churches, with a membership of 2,998.

FLAT RIVER ASSOCIATION.

This is the fourth eldest in the State, having been organized in 1792 by churches dismissed from the Roanoke Association, Virginia. It was long a stronghold for the Separate Baptists. Its oldest church is Grassy Creek, constituted in 1765, the result of the labors of James Read and Daniel Marshal. James Read was its first pastor. The Flat River became intensely missionary after 1829, in which year a missionary society was organized at Grassy Creek. The leading church to-day is that at Oxford, shepherded by J. S. Hardaway. Oxford Female

Seminary is in the bounds of this Association, and has shed its blessed light through all this section by the cultured Christian women trained within its walls. In late years J. A. Stradley has been among the foremost workers of the Flat River, now containing 34 churches and a membership of 4,319. It gave to all objects in 1900, \$9,263.64.

THE OLD NEUSE ASSOCIATION.

This was organized in 1793 by 23 churches from the Kehukee, and was the first body that went out from that old Association. From the start this Association was missionary territory. Rev. John Thomas and his two sons^{att} Jonathan and John, were among the most useful ministers in its early history. In later years the labors of Da^{ty}-t and Dupree will be long remembered. In 1830 the Neuse was divided on the question of missions, a few of its churches withdrawing to form an anti-mission Association. After the division, the missionary spirit grew in the Neuse; but this Association did not continue long in name, its churches going out to form other Associations.

THE NEW NEUSE.

In October, 1899, a new Association was organized by churches from the Atlantic, and this new body was called the Neuse. It was welcomed into the Convention at Asheville, December, 1899.

RALEIGH ASSOCIATION.

This is one of the original 14 Associations, having been organized in 1805. When the Convention arose, it was formed by men belonging, in the main, to the Chowan,

Tar River, Sandy Creek and Raleigh Associations. The Raleigh, occupying a central position, was the most influential. Among the illustrious names are the Skinners, Armstrong, Meredith, Hooper, James, and the Purefoys, in the early days. Dr. Yates is also one of the illustrious names of the Raleigh. In 1846 he went out from this Association as a missionary to China. The spirit of missions has ever dominated this noble body of Baptists. In later years the Broughtons have been influential. N. B. Broughton is one of the greatest spirits of this Association. We can not linger to relate the history of the men of the Raleigh. In delineating the work of the Convention, *Recorder*, College and Missions, we have been writing the history of the Raleigh.

The leading church is the Tabernacle, Raleigh, where the Broughtons are members. Its pastors have been J. D. Hufham, W. R. Gwaltney, G. S. Williams, Thomas Dixon, Jr., W. A. Nelson, J. J. Hall, A. M. Simms and W. D. Hubbard. The Sunday School of this church is the largest in the State, numbering over 1,000. Other strong churches of this Association are Holly Springs, Cary, Apex, Clayton, Morrisville and Wakefield. It now has 50 churches, with a membership of 5,156, and contributed in 1899 to benevolence \$12,918.

CAPE FEAR ASSOCIATION.

This Association was also organized in 1805, by churches from the Neuse in the counties of Cumberland, Robeson, Columbus, Bladen and Brunswick. It early cooperated with the Convention in missionary and educational enterprises. It possessed a great deal of missionary

territory, and adopted a plan of Associational missions which for several years was more prosperous than that of any other Association. This work was led by Haynes Lennon. Through him, aided by others whose labors will long be remembered along the Cape Fear, the Association rapidly planted Baptist churches throughout the territory. Many of the churches in this body now are weak, and are struggling hard to gain a stronger foothold in their respective communities. Other denominations are strong in this section, especially the Presbyterians.

James McDaniel, one of the most eloquent preachers of North Carolina, in any denomination, was born near Fayetteville, and helped to found the Baptist church in this old Scotch town. He was pastor at Fayetteville thirty-two years, and was Clerk of the Cape Fear Association fourteen years. He was the leader of this body, and was also President of the State Convention nineteen years.

The Cape Fear now has 59 churches, with a membership of 4,569, and contributed to all objects in 1900, \$3,349.12.

THE CHOWAN ASSOCIATION.

This body was organized by churches from the Kanhoke in 1805, and held its first session, 1806, on Newbegun Creek, Pasquotank County, at the church now known as Salem. From its organization the Chowan was missionary in spirit, being led by the gallant and godly Martin Ross during the first years of its history. It was in this Association that the General Meeting of Correspondence was inaugurated, whose object was to enkindle the spirit of missions throughout the State. There were 30 churches

east of the Roanoke, that is, in the Chowan, when the State Convention was organized; there were 3,100 members. In 1850 there were 45 churches with 7,900 members. In 1860 there were 52 churches and 10,800 members. This marvellous growth was due to the zealous missionary workers in its borders. In Lemuel Burkitt's day the "itinerant" preachers traveled from the Seaboard to the Roanoke. Martin Ross kindled anew this blessed spirit, and after the Convention was organized this body concentrated its efforts to give the Gospel to the State and world.

In later years the leading workers were John D. Elwell, Quinton H. Trotman, J. D. Hufham and R. R. Overby. Hufham, in his younger days, did much to propagate the gospel in this section, but soon crossed the Roanoke and gave his labors to another section. R. R. Overby, educated at Richmond College, came from Virginia and made his home in this lovely region. For over half a century this able hero of the cross has preached, prayed and labored to bring the kingdom of God into Pasquotank, Camden and Currituck counties. He has helped to build and dedicate a large number of churches, and is to-day the honored pastor of churches in Camden and Currituck. Another faithful toiler in this section was Wells Briggs, the blind preacher. The Baptist churches in lower Currituck and on Roanoke Island are monuments of his prayers and labors. Another ceaseless worker is Josiah Elliott. For fifteen years he has been building churches in destitute neighborhoods. In building one church in Hyde County, he mortgaged his horse and buggy to pay the debt on the house of the Lord..

Harmony has always prevailed in the Chowan. Hardshellism soon ceased to be an obstacle to the onward march of the churches. Campbellism had but little effect on Eastern Carolina, probably because of the great power of Quinton H. Trotman. The body increased, until in 1882 there were over 80 churches, and the West Chowan was organized. This made the Chowan River, instead of the Roanoke as formerly, the western boundary of the old Chowan. Notwithstanding the division, the Chowan now has 55 churches and a membership of 8,379. Most of its churches are strong and progressive. Among the leading churches are Elizabeth City, Edenton, Shiloh, Sawyer's Creek, Hertford, etc. In 1900 the Chowan contributed to all objects \$16,444, being the third largest contributor in all the State.

FRENCH BROAD ASSOCIATION.

It was formed in 1808. It is the oldest Association in the west, having existed eleven years before any other was organized beyond the Blue Ridge. So it was in these early years the preservative force of Baptist principles in the west. Mars Hill College is within its bounds, and in these last years has reacted on the churches of the Association by shedding its light on all its territory. This we consider in another connection. The French Broad now has 28 churches, with a membership of 3,090.

PEE DEE ASSOCIATION.

This was formed from the Sandy Creek in October, 1816, by churches on the southwest of Deep River. The old Jersey Baptist Church, on the Yadkin, was a member

of this body from 1818 to 1825. The leader of this Association for years was John Culpeper, who traveled over all this territory, preached to all its churches, and represented all the objects of the Convention. It was missionary from its rise. The leading churches are Wadesboro, Rockingham and Laurinburg. It has grown to 28 churches, with a membership of 2,337, and its contributions in 1900 were \$6,194.53.

TUCKASEEGEE ASSOCIATION.

This is the second oldest body of Baptists in the west, having been founded by Humphrey Posey in 1819. It was composed of churches from the French Broad, and has increased to 41 churches, with a membership of 4,091. It is now one of the most prosperous Associations, with an intelligent ministry and a cultivated laity. In 1899 it took steps for the operation of an Associational High School.

BRIER CREEK ASSOCIATION.

This body was organized in 1822 by churches in the territory of the Yadkin, in the county of Wilkes. It had a hard struggle with anti-missionism in its early years, but soon its churches espoused the cause of missions. It has grown into 31 churches, with a membership of 3,297.

CATAWBA RIVER ASSOCIATION.

This is one of the oldest Associations, having been organized in 1830 by churches, in the main, from the Broad River Association, South Carolina. Morganton is the leading church now. This body has fought its battles against anti-missionism and intemperance, and is now

taking its stand in the front line of missions. It now has 28 churches, with a membership of 2,324, and contributed in 1900, \$2,144.20.

TAR RIVER ASSOCIATION.

This body was organized in 1831 by churches from the Kehukee, Raleigh and Flat River Associations, nine of them having withdrawn from the Kehukee because of its anti-missionary spirit. From the origin of this Association, missions were its object, and among the leading Associations of the State none has played a more important part than Tar River.

Foremost among the champions of this body has been, and is, the aggressive J. D. Hufham. For years he was pastor at Scotland Neck; then, after leaving the Association for a short time, he returned, and is now the prosperous pastor at Henderson. He has done the greatest work of his life within the borders of this body. Nearly all the towns in its territory have been reached, and in them are now standing Baptist churches. The lovely town of Washington has been the hardest field in its borders. For years the Baptists were on the point of giving up this field, but now the Baptist church there, under J. S. Corpening, is growing, and destined to become a credit to the denomination. Thirty thousand dollars have been spent on missions in the Tar River in the last 25 years. In 1900 it pledged \$2,500.

* Among the leading churches are Scotland Neck, Henderson, Rocky Mount, Wilson, Weldon, Louisburg and Greenville. The contributions of this Association for 1900 were \$19,913, being the largest in the State. Its contri-

lutions to the Orphanage were about \$1,200, being the largest of any Association. It has the largest number of churches (79), with a membership of 7,627.

BEULAH ASSOCIATION.

This body was organized in 1832, by Stephen Pleasant, first Moderator, with only three churches, driven out of the Country Line Associations on account of missions. The Beulah stood for the education of young ministers, for a circular letter, 1838, on "The Importance of Education Among Ministers of the Gospel," was incorporated in the minutes. It had two high schools in Caswell, one conducted by Dr. J. J. James, a pastor in the Beulah, and the other a female school located at Milton. The Beulah had in those early days a better system of Associational missions than either the Cape Fear, Chowan or Eastern, its leading men being among the worthiest in the ranks of the State. But a man is now needed to devote his entire time to destitute places in the Beulah. J. H. Lamberth, who has just crossed the dark river, was about to take up this work when called up higher.

This Association is the native home of the Poteats, Rev. E. M., the able and scholarly preacher, now pastor in Philadelphia, and Prof. W. L., the eminent teacher, popular lecturer and pleasing writer. Of these the Beulah is justly proud. The Association now has only 10 churches, with a membership of 806, and contributed in 1900, \$1,869.90.

LIBERTY ASSOCIATION.

This body was formed in 1834 by churches in the counties of Davidson, Stokes and Guilford. In its early

history this body was an active missionary organization, but about the middle of the nineteenth century lost some of its zeal for missions. At its last session, however, it showed a warm spirit for missions, and is now advancing in its contributions to the objects of the Convention. It has grown into 25 churches, with a membership of 2,237, and contributed in 1900, \$3,234.26.

THREE FORKS ASSOCIATION.

This body was organized in 1840. Like the Yadkin and Catawba, the Three Forks had a sharp struggle with anti-missionism. But its churches are now taking their stand in the regular lines of the Convention's advanced work. It numbers 33 churches, with a membership of 2,728, and contributed in 1900 to all objects, \$1,457.00.

GREEN RIVER ASSOCIATION.

This body was organized in 1841, a part of its churches being from the Broad River Association, South Carolina. It lies next to the Catawba River Association. Dr. Richard Furman, one of the illustrious names of South Carolina Baptists, during a part of the Revolutionary War, preached within its bounds. His labors were productive of Baptist churches at a later day. In 1825 the minutes of Green River showed 25 churches, but none of them exceeded a membership of 100 at that time. It now has 42 churches, with a membership of 4,244, and contributed \$4,296 to all objects in 1900.

EASTERN ASSOCIATION.

This Association was formed in 1844, and, having much missionary ground in its territory, spent in one of

its early years \$2,000 and employed 17 missionaries in its borders. Its marvellous success in missionary work was due to its leaders. Benjamin Oliver, Duplin County, was Chairman of the Board, and his zeal was bounded only by his ability. Captain Charles D. Ellis, a deacon of the First Church, Wilmington, was Secretary and Treasurer of the Board, who gave largely of his means and time to Associational missions.

The leading church of the Eastern is the First Church, Wilmington, the largest city in North Carolina. The six years of J. L. Pritchard's pastorate told much for the progress of this church, and of the Association. Through his industry, the church was able to go into its \$10,000 church building. This church and Association suffered much from the blighting scenes of the Civil War, but since, the labors of T. H. Pritchard, W. B. Oliver and C. S. Blackwell have regained all that was lost and attained much more.

For several years the eloquent T. H. Pritchard was pastor of this church and leader in the Association. Dr. Pritchard was a scholar, an orator, a patriot, a philanthropist. His love for orphan children is well known to all the State. His speeches for the Orphanage have melted the hearts of thousands, and his stories of "Uncle Remus," so happily told to the orphans at Thomasville, will ever be cherished by them as some of their sweetest reminiscences. This beautiful spirit passed away to the land of joy in May, 1895.

The Eastern now numbers 61 churches and 6,379 members. It gave to all objects in 1900, \$13,477.24.

KINGS MOUNTAIN ASSOCIATION.

This body was formed in 1852, and from its incipency was devoted to the interests of the Convention. The battle of Kings Mountain, fought for liberty, has its field of blood within this Association. It is the native home of the Dixon family of preachers. T. Dixon, Sr., is one of the veterans of this section, and the father of Frank Dixon, Thomas Dixon, Jr., New York City, and of A. C. Dixon, Boston, Mass. The Kings Mountain now contains 33 churches, with a membership of 5,422, and contributed in 1900 to all objects, \$6,584.99.

UNION ASSOCIATION.

This body, organized in 1855, has affiliated with the Convention ever since its formation. The Civil War prevented growth in its early years. Monroe is one of the strongest Baptist churches in this body. Hight C. Moore was for several years the successful pastor of this church, of which Dr. A. M. Croxton is now pastor. The Union now numbers 31 churches, with a membership of 3,448. It has added one church a year for five years, which shows a healthy condition of the churches of this Association. It contributed for all objects in 1900, \$4,407.49.

NEW FOUND ASSOCIATION.

This body was organized in 1855, and belongs to that beautiful region embraced in the Western Convention of former years. It has not been as active in missionary operations as many of the bodies already considered, but now there is being manifested a great revival of missions. At its last session, the New Found elected a missionary for

its territory, and sent him out in co-operation with the State Mission Board. The New Found passed a resolution in 1899 to affiliate with the Convention and its State Board. Most of the ministers of this body are uneducated, but they love the Bible and have done a great deal of evangelistic work. There are 22 ordained ministers, 25 churches, and 1,577 members.

CEDAR CREEK ASSOCIATION.

This body was formed in 1858, and, being organized on the brink of the Civil War, did not make much progress in the first years. At its last session it showed that it was in sympathy with the objects of the Convention, and its prospects are bright for a better future. It is only a small body, numbering 16 churches, with a membership of 1,777.

CENTRAL ASSOCIATION.

This body was organized in 1860 by churches from the Raleigh. Like the mother Association, this body has ever been in the front line of missions. As intimated before, the Central helped defray the expenses of Dr. Yates, Shanghai. The statistics show that the Central is next to the largest contributor to foreign missions in all the State (West Chowan being the largest). This Association contains the old Flat Rock Church, Franklin County, from which so many other churches have sprung, and at which the noble Dr. William Royall labored so many years.

The leading church of the Central is the First Church, of Raleigh. This church was but an infant in 1830, when

the Convention made an appropriation for its support. It soon became independent. Before 1860 the able and scholarly T. E. Skinner had led the church out of the building erected by Amos J. Battle into the spacious and imposing edifice occupied to-day. Dr. Skinner was considered at the head of the North Carolina Baptist pulpit for several years before he retired from the pastorate. He was a great planner, and some years ago he dreamed of a grand educational enterprise for the Baptist women of North Carolina, which is being realized in the Baptist Female University. The Central now numbers 27 churches, with a membership of 3,443, and contributed in 1900, \$12,894.58 for all objects.

STONY FORK ASSOCIATION.

This body was organized in 1862, amid the struggles of the Civil War, and so it did not make any considerable progress at first. It is still a small body, with only 14 churches, and a membership of 1,076. The last session, however, shows the spirit of progress is beginning to mark this Association.

MT. ZION ASSOCIATION.

The organization of the Mt. Zion, 1870, the first after the Civil War, was the dawn of a new era in the work of missions. It has within its bounds the city of Durham, which, at the close of the war, contained only two or three stores. It rose as if by magic. The Baptist faith took root and, like the city itself, has had a marvellous growth, there being three Baptist churches in the city. The Aged Ministers' Relief Board was located here, and the Mt. Zion

has been the largest contributor to the old soldiers of the cross. It now numbers 42 churches, with a membership of 5,618, and contributed to all objects in 1900, \$17,025.51.

BRUSHY MOUNTAIN ASSOCIATION.

The rise of this body has been bound up with the growth of two or three other Associations, and was marked by great conflicts. The Lewis Fork Association arose in 1835, was composed at first of 8 churches, but soon increased to 20. In 1851 it was divided on the Temperance question. It expelled the churches in favor of temperance, which united and formed the Taylorsville Association. The churches remaining neutral were formed into Lower Creek Association. About 1860, the old animosities died out, and the three Associations were merged into one, called the "United Baptist Association." But in 1862 some churches became dissatisfied and reorganized Lewis Fork Association. In 1871 the conflict began gradually to cease, and in 1874 the Brushy Mountain Association was organized by the churches of old Lewis Fork and United Baptist Associations.

The churches of this body are becoming more missionary, and the Temperance question, so long a source of trouble, is ceasing to annoy the churches. It now has 19 churches, with a membership of 1,574.

SOUTH YADKIN ASSOCIATION.

This body was formed in 1874, and has been an important field for missions, besides it is itself much interested in the work of missions. The "Rowan Mission Field" has brought forth good fruit under the nurture of

J. N. Stallings. The new railroad from Mooresville to Mocksville has given rise to important mission points in towns and villages along the line. The building of the large cotton factory at Shoals, Davie County, opens up another field. Both fields have already been entered. Stallings, Henry Sheets and C. G. Wells are leaders in this Association. It now numbers 29 churches, with a membership of 2,294, and contributed in 1900, \$6,895.25.

LITTLE RIVER ASSOCIATION.

It was organized in 1876, and has grown to 21 churches, with a membership of 2,181. It is not very progressive in missionary work, but contributed in 1900 to all objects, \$1,880.09.

SOUTH RIVER ASSOCIATION.

This body was organized in 1877. It has grown to 31 churches, with a membership of 2,934, and contributed in 1900 to all objects, \$3,031.18. The South River is coming to the front as an active missionary organization.

CAROLINA ASSOCIATION.

It was also organized in 1877, and belongs to the beautiful west. It has made its power felt in that lovely section, and is becoming a worthy assistant of the French Broad and Tuckasiegee. In 1899, the Carolina decided to establish an Associational High School at Fruitland, Henderson County. A six-room building has been erected, and the school opened with 155 and soon ran its matriculations to 200. The Carolina numbers 34 churches, with a membership of 3,732, and contributed in 1900, \$2,423.

ELKIN ASSOCIATION.

This body was formed in 1879, and now contains 21 churches, with a membership of 1,309, the churches not averaging 70 members each. Its pastors are not generally educated and not informed as to the work of missions, and so the Association is not alive to the cause of missions.

SOUTH FORK ASSOCIATION.

This body was formed in 1879, and has grown to 36 churches, with a membership of 3,502. It has been adding, upon an average for several years, one church each year and about 100 members. Lincolnton Church is one of the strongest in this body. The South Fork is rapidly becoming one of the most active missionary bodies. It gave to all objects in 1900, \$5,929.65.

MITCHELL COUNTY ASSOCIATION.

The organization of this body, 1881, first of the 16 new Associations between 1880 and 1890, marks another era in the advancing cause of missions. In 1899 this body established a good High School at Bakersville. It now has 28 churches, with a membership of 2,621.

ROBESON ASSOCIATION.

This body was formed in 1882, and in eighteen years has come to the front with the leading Associations. Lumberton High School has made its influence felt throughout the Association. It has sent many distinguished young men to Wake Forest, the most eminent of whom is Professor Carlyle, now occupying the Chair of Latin at his *Alma Mater*. One of the most influential men of this body is

E. K. Proctor, who has been Clerk for several years. It numbers 41 churches, with a membership of 4,257, and contributed in 1900, \$7,061.48.

WEST CHOWAN ASSOCIATION.

This body was organized from the Chowan in 1883, by the Baptist churches between the Chowan and Roanoke rivers. The West Chowan stands high among the Associations of the State. At Meherrin, within its borders, the General Meeting of Correspondence was first discussed. To the West Chowan belongs the Sandy Run, formerly called Bertie, where preached and labored Lenuel Burkitt; Cashie, where Martin Ross sounded the tocsin of missions and the General Meeting of Correspondence was organized; Ahoskie, organized in 1804; Buckhorn, in 1835; Mt. Tabor, 1839; Bethlehem, the home of Dr. Thomas, the model associational moderator; Murfreesboro, constituted in 1843, where stands the classic school of Chowan Baptist Female Institute.

This body contributes the largest sum to the Board of Education at Wake Forest. Perhaps this is through the influence of Dr. John Mitchell, whose relatives live in the West Chowan. Here lived and labored the venerated W. W. Mitchell, Ahoskie, N. C. Though he has rested from his labor, still his name is dear to many in the West Chowan, and his memory is held in honor. J. S. Mitchell, his son, succeeded him as Treasurer of the Association. C. W. Mitchell, Aulander, of the same family, is also an eminent Baptist of this section. C. W. Scarboro, T. G. Wood, L. M. Curtis, W. P. Jordan, T. T. and J. A. Speight are leading pastors in this body, which now num-

bers 49 churches with a membership of 9,478, the largest of any Association in the State. It contributed to all objects in 1900, \$13,724.44.

ATLANTIC ASSOCIATION.

This body was formed in 1884, and increased to 44 churches, with a membership of 3,762, by 1899, when it was divided to form the Neuse Association. The destitution of this section is appalling. There are about 200,000 inhabitants in the bounds of this Association (before division), but less than 3,000 Baptists. The region is filled with almost numberless "isms." The Mormons have about one dozen missionaries, while the Baptists have only eight in this territory. The leading churches are those at Goldsboro, New Bern, Kinston. The First Church at New Bern has grown out of great persecution, and has had among its pastors some of the greatest men of the Convention—Thomas Meredith, William Hooper, John Armstrong, Forey and Furman. The present pastor is the vigorous Hight C. Moore. This body is active in missions, and gave to all objects in 1900, \$13,153.48.

CALDWELL COUNTY ASSOCIATION.

This body was organized in 1885, and includes some of the oldest churches in the Yadkin region. It has grown to 28 churches, with a membership of 2,114, and gave to all objects in 1900, \$1,776.00.

STANLY ASSOCIATION.

It was formed in 1885, and has increased to 19 churches, with a membership of 1,719. Its churches are feeble, but gave to all objects in 1900, \$2,138.23.

BUNCOMBE COUNTY ASSOCIATION.

It was organized in 1885, and contains the beautiful city of Asheville, with its three Baptist churches, successfully led by W. M. Vines, C. H. Durham and J. F. Vines. It numbers 31 churches, with a membership of 3,261, and gave to all objects in 1900, \$15,788.16, being the fourth largest contributor in the State.

MECKLENBURG AND CABARRUS ASSOCIATION.

It was organized in 1886, and contains the city of Charlotte, where was made the famous Mecklenburg Declaration of Independence fourteen months before the Declaration of Independence at Philadelphia. There are three Baptist churches in this city, and the work is prospering under the leadership of A. C. Barron, successor of the late T. H. Pritchard, and other worthy brethren. The body numbers 21 churches, with a membership of 2,195, and gave to all objects in 1900, \$6,409.90.

PILOT MOUNTAIN ASSOCIATION.

This body was formed in 1886. S. F. Conrad has been the great missionary of this Association, and many of the strong churches are monuments of his ceaseless labors. He has several times mortgaged his property to secure the church houses. The church at Mount Airy was founded by C. C. Haymore. The most successful pastor is H. A. Brown, of the First Church, Winston. He has been here for 22 years, and has not only made his own church a power for good, but also sent out the vigorous Broad Street Church. The Pilot Mountain now numbers 42 churches, with a membership of 4,176, and gave to all objects in 1900, \$13,681.55.

HAYWOOD COUNTY ASSOCIATION.

This body was organized in 1886. It is a small body, but at the session of 1899 voted to unite with the Tuckaseegee in establishing a high school. Thus a revival of educational interest is seen. It has now 18 churches, with a membership of 1,996, and gave to all objects in 1900, \$2,512.93.

ALEXANDER ASSOCIATION.

This body was formed in 1887, when a great revival of State missions was sweeping over the State. It now has 17 churches, with a membership of 2,437. The Association is not alive to the work of missions.

ALLEGHANY AND GRAYSON ASSOCIATION.

This body seems to have been organized in 1887, though not then known by this name. It lies in the beautiful mountain section, and now numbers 12 weak churches, with a membership of 407.

YANCEY COUNTY ASSOCIATION.

This body was organized in 1888. In 1889 it took steps to establish a Baptist High School in its bounds. This body is one of the extreme western Associations, and now numbers 25 churches, with a membership of 2,574.

MONTGOMERY ASSOCIATION.

This body was formed in 1889, now numbers 15 churches, with a membership of 837, and gave to all objects in 1900, \$1,010.46.

BLADEN ASSOCIATION.

This body was formed in 1892, now numbers 28 churches, with a membership of 2,161, and gave to all objects in 1900, \$1,654.29.

PIEDMONT ASSOCIATION.

This body was formed in 1894, Reidsville, High Point and Washington Street, Greensboro, being among the leading churches. Washington Street Church, Greensboro, though once feeble, has given to the city two other Baptist churches. C. A. G. Thomas put it on its feet about five years ago, and the Baptists are rapidly increasing in Greensboro. The Piedmont now numbers 17 churches, with a membership of 1,570, and gave to all objects in 1900, \$7,825.00.

LIBERTY-DUCKTOWN ASSOCIATION.

This body belongs to Tennessee and North Carolina, numbering 22 churches in North Carolina, with a membership of 1,517.

WESTERN NORTH CAROLINA ASSOCIATION.

This body has 22 churches, with a membership of 1,609. This Association and the Liberty-Ducktown, 1899, united to establish a High School at Belle View, which opened with bright prospects.

TRANSYLVANIA ASSOCIATION.

This body now numbers 21 churches, with a membership of 1,591. In 1899 it voted to affiliate with the State Mission Board.

TENNESSEE RIVER ASSOCIATION.

This Association is in the extreme west, now numbers 37 churches, with a membership of 2,367, and gave in 1900, \$1,090.66. In 1899 it united with the Tuckasiegee to establish a High School at Sylva.

SANDY RUN ASSOCIATION.

This body has 27 churches, with a membership of 3,826, and gave to all objects in 1900, \$3,550.21.

ASHE COUNTY ASSOCIATION.

Excepting the Neuse, this body seems to be the last formed, being only about three years old. It now numbers 29 churches, with a membership of 1,345.

There are now in the State 55 Associations (white), the most of which are actively engaged in the mission work of the Convention.

CHAPTER XVIII.

THE WORK OF UNION MEETINGS.

The origin of union meetings is a question that can not be answered with exactness. It is almost sure, however, that the organization of Associations did not much antedate the origin of union meetings. That is, about the time when our fathers finished solving the problems of church and state, freedom and independence, when the smoke of the Revolution had died away and the State was settling down to peace and prosperity, the Baptists began these gatherings called union meetings, held on the fifth Sundays, including the Friday and Saturday before.

The union meetings are not so permanent in their organization as are the Convention and Associations. Though the Convention and Associations have their defined constitutions and rules of decorum, the union meetings are informal in their sessions, and not so lasting in organization. Many unions that once existed have drifted out of existence. This was particularly true in early years, but now the unions are more stable in organization.

The name of the union usually corresponds to that of the Association in whose bounds it is held. This is the case if there is but one union in an Association, except in the case of the West Chowan Association, where the Bertie Union covers exactly the same area as that of the Association. In many Associations, however, there are two unions, a northern and a southern, a western and an eastern. This is true of the Atlantic, Raleigh, Central and other Associations. In still other Associations there are

more than two unions. This was eminently true in the early days, for the Kehukee Association had four unions, the Eastern, the Bertie, the Flat Swamp and the Swift Creek. The Chowan now has, and has had for several years, three unions, the Camden and Currituck, the Seapernong and the Yeopim.

These union meetings have always been better attended by the country people than by the town people. Even the town preachers have often ignored them and stayed at home with their own churches on the fifth Sunday. But the country preachers, from the start, took the keenest interest in them, and the Baptists of the State being largely in the country, the union meetings have played an important part in shaping their church life.

The nature of the unions is easily seen. They exist not for business, but are to be happy unions for sweet intercourse among the churches.

HAPPY RESULTS.

First, the mingling of the churches and brethren. At these gatherings brethren are brought together from two, three or four counties, and here for the first time come to know and love each other. The spirit of love and harmony pervading these assemblies is uplifting and inspiring, and moves people to exclaim, as in olden times, "Behold, how they love each other."

Second, these unions have helped to establish the churches in "faith once delivered to the saints." After Methodists, Presbyterians and Campbellites began to gain a foothold in the State with their Pedobaptist views, polemics became a used and useful art among the Baptist

fathers. When unions were held in a Pedobaptist community, it was a fine opportunity for Baptists to show their colors and fire their biggest guns of argumentation. The unions always drew vast congregations, even of Pedobaptists and non-professors, who came to hear the spicy speeches on "Infant Baptism," "Dipping, Sprinkling or Pouring," "The Saving Efficacy of Water Baptism," or "Close Communion." These doctrinal discussions are common in unions to-day. We clip the following topics from programs: "Is the Baptist Form of Church Government Scriptural?" "Why do Baptists Hold and Practice Restricted Communion?" "Is the Administration of the Lord's Supper as Practised by the Baptists both Scriptural and Consistent?"

Third, these unions are great educators, and as they meet four times a year they have a much better opportunity than the Associations to come in touch with the people. After the rise of the Convention, its objects became the popular topics at the union meetings, and so the people were informed as to the needs of the State and the world, and more, were enlightened as to their own duties and responsibilities.

Fourth, union meetings have often been the occasion of great revivals. There used to be at these meetings a great deal more preaching than in these days. As those unlearned but powerful preachers dispensed the Word, the delegates caught the fire of the Spirit and went home to arouse their churches and begin a gracious revival. The most remarkable instance is that of the revival following the Bertie Union at Meherrin, 1803. Four thousand people had gathered on Sunday morning to hear Lemuel Burkitt describe Ezekiel's vision of the increasing river of

salvation. Scores in the audience were crying for mercy ere the sermon closed. Similar scenes were passing in the house under the preaching of Murrell. But the happiest results of the union revival were to be seen in the churches revived and the persons baptized next year.

Fifth, these unions cultivated the spirit of missions. This was true to some extent prior to 1830, but since the birth of the Convention, it has been pre-eminently true. The brethren meet to talk over the missionary plans and lay before the people the objects of the Convention. They do not raise the money, but they cultivate the spirit that gives the money. We clip some topics from various union meetings: "State and Foreign Missions," "County Missions," "Should we put a Missionary to Work in Jackson County for all his time, and can we Support Him?" "Cuba as a Mission Field for Southern Baptists," "Is the Responsibility of Christians of the Present Time as Binding as in the Days of the Apostles to Give the Gospel to the World?" "The Orphanage—Its Relation to the Church and Sunday Schools." How deep and wide the effects of the union gatherings, can be realized only by those who are present and feel and see their beneficial results.

CHAPTER XIX.

NORTH CAROLINA BAPTISTS AND SUNDAY SCHOOLS.

Robert Raikes collected some poor and ignorant children from the streets of Gloucester, England, and organized them into a little school, 1780. It was called a Sunday School, because it was held on Sunday, not because it taught the Bible as we do now in Sunday Schools. Raikes' chief idea was to give these children the rudiments of an English education.

About the beginning of the nineteenth century, Sunday Schools began to be organized in America, the first being that at Pawtucket, Rhode Island, 1802. Dr. Benedict says of this school, "I found a quiet little company of factory children under the care of the village school-master. * * * The main object of this puerile seminary was to impart the rudiments of a common-school education, but from the day on which it was kept it was called a Sunday School. This benevolent undertaking was set in motion * * * by the late Samuel Slater * * * for the benefit of the poor, ignorant and neglected children who gathered around his mill." The oldest Baptist Sunday School in the United States is that of Broadway Church, Baltimore, Md. It was established in 1804.

North Carolina was not far behind the sister States North in adopting the Sunday School system. At the Kehukee Association, 1827, Sunday Schools were bitterly denounced. About this time the Chowan and Sandy Creek, with a few others, were forming Sunday Schools and gathering the children into them. But not much was

done prior to the organization of the Convention, 1830. The Meherrin Church formed its first Sunday School in 1833, being 104 years old before it called together the children to train them in the Word of God. The early Baptists objected to the Sunday Schools for fear of their filling the churches with unregenerate members. They did not know the statistics which show that the vast majority of Christians are converted between the ages of 10 and 20. The records of recent years show that 85 per cent of the church members come from the Sunday School classes.

At Rives' Chapel, 1832, the Sunday School work of North Carolina Baptists permanently began. The Convention especially charged its 20 missionaries to "organize Sunday Schools." Dr. Hnflam, in his flashing account of this Convention, writes: "Special attention was given to Sunday Schools." "Much may be made of a Scotchman, if he be caught young," wrote Samuel Johnson years ago. So those heroes at Rives' Chapel thought, "Much may be made of a North Carolinian, if he be caught young." James Thomas, in his travels for the Convention in 1833, assisted in organizing five Sunday Schools. By other missionaries of the Board the same was done, and so the work was pushed until a large number of the churches maintained Sunday Schools. Sandy Creek Association, 1839, recommended all its churches "to organize themselves into Sabbath Schools."

On moved the Sunday School work, till it was felt that a reformation was needed in the methods of teaching. The first organization for this purpose that we can find was in the Sandy Creek Association, when a committee was

appointed to draft a "constitution for a Sabbath School Society." But there was not much accomplished by "Sabbath School Societies" prior to the Civil War, which crippled all such enterprises.

Just after the war the Sunday School and Publication Board was formed, located in Raleigh. It was afterward put under the direction of John E. Ray, whose labors for the establishment of efficient Sunday Schools will never be forgotten in North Carolina. In 1887, when he resigned, the Board of Sunday Schools was merged into the Board of Missions, giving us the "Board of Missions and Sunday Schools." Dr. Durham succeeded brother Ray as Secretary of this new Board, and from Currituck to the mountains he stirred the churches to nobler efforts for the Sunday Schools, as well as for missions. Still, at his death, 1895, 532 churches in the State had no Sunday Schools; that is, 40 per cent of the churches were without Sunday Schools.

Since Durham's death, the Board has deemed the Sunday School enterprise of sufficient importance to put a special Sunday School missionary into the field to canvass the State in the interest of Sunday Schools. Rev. B. W. Spilman was appointed to do this work. He was licensed by Weldon Church when he was only sixteen years of age, and at once entered Wake Forest, where he graduated in 1891. He was a popular speaker, and, having made the Sunday School work a specialty, has elevated its standard throughout the State. He has now been called to do a similar work for the Southern Baptist Convention.

Many of the Associations are beginning to hold Sunday School Conventions for the discussion of proper methods

of teaching. The Bertie Union devotes its summer session exclusively to Sunday School work. There are in the State 35 similar Sunday School Conventions. The Board directed Spilman also to "hold Sunday School Institutes." These are normal schools for the training of Sunday School teachers. In 1888, Spilman held 21 Sunday School Institutes in various parts of the State.

The literature of Sunday Schools has been very greatly improved in recent years. Forty or fifty years ago, our fathers and mothers studied little primers with stories about Cain and Abel, Moses, Sampson, Daniel, etc. Sometimes the larger ones read over a chapter in the New Testament, and seldom did an explanation accompany the reading. But in late years the American Baptist Publication Society, and later still the Southern Baptist Convention, have published papers with lessons graded for all ages. These are being widely and successfully used in Sunday Schools in North Carolina to-day; 54,339 quarterlies and papers were used in Baptist Sunday Schools in North Carolina in 1898.

Primary departments have become common, and are doing a vast deal of good in making lessons attractive to the little children. The first Primary Teachers' Meeting in the world was held in Newark, N. J., February, 1870. The first Primary Teachers' Union was organized in Philadelphia, Pa., April, 1879. A National Primary Union was formed in 1884, and an International Primary Union 1887. These primary unions are composed of teachers who devote themselves to teaching children between the ages of three and ten. About fifteen years ago this primary movement reached North Carolina. In many of the

churches special rooms are given to the little children. They have their teacher, or teachers, their own maps, charts and lesson pictures (sometimes an organ and music director). The model Primary Department among the Baptists is that of Broughton at the Tabernacle of Raleigh. Even some of our country churches are building primary rooms. There are two or three in the West Chowan Association.

The Baptist Book Store is under the auspices of the Sunday School Board. It was opened in 1881, and has proved to be a missionary enterprise, its profits going to State missionaries.

Another blessed influence of the Sunday Schools is the cultivation of benevolence in the children. Even the smallest child is taught to give his "penny." The Sunday School has ever been the college for the development of the spirit of missions. The children are taught to think of the lost heathen children in China, Africa, Japan and Brazil, and taught to feel it their duty to give them the Gospel of Christ. Statistics show that churches with Sunday Schools give to objects of benevolence from two to fifteen times as much as churches of the same strength, but without Sunday Schools. Also, the Sunday Schools are the best helpers of the Orphanage, and gave to all objects, 1898, \$20,000.

There are 1,264 schools in the Baptist churches of the State, with 76,343 pupils enrolled. North Carolina has 122 Baptist Sunday Schools more than any other State in the Union. Yet only one Association (Atlantic) has as many schools as churches; 12 Associations have only one-half as many; 16 have only two-thirds as many; only

one (Piedmont) has more Sunday Schools than churches. There are 350,000 children and 1,115,000 adults in the State who do not go to Sunday School anywhere. What a work for Sunday Schools!

CHAPTER XX.

THE WESTERN CONVENTION.

For fifteen years the State Convention stretched from Currituck to Cherokee, but in 1844 a resolution was passed advising the organization of the Western Convention, and so the next year, August 30, it was formed at Boiling Spring Camp Ground, Henderson County. Delegates were present from Salem, Tuckasegee and Valley River Associations. The leading spirit of the new movement was James Blythe, Henderson County, a man popular in business and politics and a fluent speaker. But above all he was a noble representative of Christ and a most distinguished Baptist.

Thomas Stradley, though not present at the organization, was for several years one of the most prominent figures in its deliberations. He and his two brothers, Peter and James, had come from England some years before. Peter lived not far from Hendersonville, and was superintendent of the Baptist Sunday School there. He often waded through the sluggish waters of Mud Creek in flood to reach his school. He was pure in his life, and died at a good old age, loved and honored by all. James settled in Asheville. Thomas purchased the farm of Gov-

ernor Swain, five miles from Asheville. This is a lovely spot in a cove of the mountains, with Beaver Creek running through the farm. Soon after coming to Asheville, "Father Stradley" (thus the people learned to call Thomas Stradley) felt called to advance the Baptist cause in this beautiful town. So he purchased a lot and built a new brick edifice, becoming personally responsible for its cost. This building was costly, and he traveled from Charleston to New York to relieve the indebtedness. As late as 1875, the Asheville church was cumbered with debt, and "Father Stradley" resigned and withdrew altogether from the pastorate.

Dr. John Mitchell succeeded Thomas Stradley as pastor in Asheville, and in two years the cumbrous debt was a thing of the past. Dr. Mitchell has a peculiar tact in raising money and causing debts to vanish at the touch of his hand. The sun of prosperity then shone more brightly on the Baptist cause in Asheville. On the resignation of Dr. Mitchell, some years later, Dr. W. A. Nelson became pastor. Soon the Baptists there felt their house of worship was too small, and so the old property was sold and Dr. Nelson led them into the magnificent edifice in which they worship to-day. The French Broad was built and established mainly by Dr. J. L. Carroll, who was distinguished for service and sacrifice. He did a splendid work in Asheville in putting the French Broad on a firm footing of growth and prosperity.

The Baptists of the west were early interested in education, and founded Judson College, Hendersonville, 1875, erecting a substantial stone building. The institute was well patronized at times, but debts incurred at

building caused it finally to pass out of the hands of the Baptists. Mars Hill, 18 miles northeast of Asheville, was more successful. This school has enjoyed a phenomenal prosperity. For three years it was especially prosperous under the leadership of Thomas Hufham and John E. White. It is now under the management of Rev. J. D. Moore, and seems to have a great future before it. Moore is a scholar and a man of push. The school last year had about 300 pupils.

A BAPTIST PAPER IN THE WEST.

Early in its history the Western Convention felt that it ought to have a medium of communication between the churches, and so the *Cottage Visitor*, published by N. Bowen, was started at Hendersonville. The *Visitor* not being a financial success, went down. Some years later, Dr. Nelson and J. E. Carter undertook the publication of Baptist papers at different times, but they all met the same fate. In 1892, Dr. J. A. Speight began to publish the *Asheville Baptist*, but, like the others, it was doomed to die. Later still, the *Western North Carolina Baptist* was founded, but at the union of the two Conventions it was merged into the *Recorder*. So the old *Recorder* has crossed the Blue Ridge and become the welcome cottage visitor in hundreds of Baptist homes in the mountains. In July, 1899, the *Skyland Baptist*, a monthly, was founded at Mars Hill, and has been edited by W. E. Wilkins, T. M. Honeycutt and E. Allison.

THE WEST A MISSION FIELD.

The west has been deemed an important mission field by many other denominations. The Adventists, Universalists and Mormons have done much damage to evangelical churches in the west. Particularly dangerous have been the Mormon elders sent out from headquarters at Salt Lake City, Utah, to capture this beautiful mountain region for Mormonism. The Baptists might have taken this lovely section if at first they had "gone up to possess the land." But in 1898 there were only 257 churches in the Western Convention, with a membership of 21,860. About 100 of these churches had no Sunday Schools. Yet, their records show progress, there being in 1898, 1,213 baptisms and \$20,000 spent at home and abroad.

THE RE-UNION.

In 1898 it was deemed wise by the Baptists of the west to return to the North Carolina State Convention. So a committee—A. I. Justice, W. M. Vines, A. B. Smith, W. E. Wilkins, T. Bright—was sent to Greenville by the Baptists of the west to seek admission into the State Convention. These representatives were welcomed and received as delegates of the State Convention, and thus the Baptists of the east and the west are united into one great Convention.

NEW PLANS FOR THE WEST.

The Convention endorsed the western brethren's proposition that the latter hold annual meetings for the discussion of missions, education and other kindred topics, in order to stimulate the missionary spirit and encourage

educational enterprise. The west has its Assistant Treasurer, who receives funds from the churches and Associations of the west and forwards them monthly to the State Convention Treasurer, Raleigh, N. C. John M. Stoner, Asheville, was elected Assistant Treasurer. In 1898 a missionary was appointed to devote all his time to the west. Rev. A. E. Brown was the appointee to this new field, and for two years has canvassed the Associations of the west, organized new Sunday Schools, strengthened old ones, and everywhere aroused the spirit of missions and Sunday Schools. Thus the State Board of North Carolina, with help from the Home Board of Atlanta, has planned to capture the beautiful west for Christ and make the Carolina "Empire of the West" a part of "the kingdom of our Lord and His Christ."

The Baptists, however, will not have an easy time to capture this lovely country for the denomination and for Christ. The Presbyterians have already entered the field. They have spent nearly \$100,000 for the establishment of schools in the west, and are spending more each year. The wave of education put in motion by the Baptists must be followed up by the breezes of energy and enthusiasm along the lines. Mars Hill must be made still greater, and new high schools must be built in every Association to hasten the coming of the kingdom of heaven in that lovely "Land of the Sky."

CHAPTER XXI.

BAPTIST ORPHANAGE AT THOMASVILLE.

Chronologically, we anticipate ourselves a little in taking up this institution at this point, but for logical convenience we now consider the Orphanage. It was a Baptist who first dreamed of building in North Carolina an institution where fatherless and motherless children might be fed, clothed and educated. This was none other than J. H. Mills, so popularly known as "Jack Mills." While President of the Female College, Oxford, N. C., he began to dream of this institution of charity and philanthropy. He founded the Orphanage at Oxford in 1872. As Manager, he skillfully applied the money put in his hands for this Asylum. Though the State had not begun this philanthropic enterprise, she opened her heart and hands and gave of the people's money to care for the people's helpless children.

But soon a storm struck this institution, started under the auspices of the Masonic Lodge of North Carolina. Soon it happened that men of one particular denomination seemed preferred on the Board, and after a little while this denomination had a majority on the Board, which made it look like a sectarian asylum. The Baptists, being the State's greatest tax-payers, thought they ought to have a voice in the management of an asylum supported so liberally by the State's money. This condition of affairs led the Baptists to originate the Baptist Orphanage at Thomasville.

Some Baptists, however, being conservative, in Raleigh, 1884, opposed the resolution to commit the Convention to

the establishment and support of a Baptist Orphanage. There was a spirited debate, but no harshness. So the friends withdrew the resolution and organized a Baptist Orphanage Association to establish a Baptist Orphanage. Two committees were appointed at once, one to select a site, the other to obtain a charter.

LOCATION AND CHARTER.

The Committee on Location, before the end of 1884, selected a lovely farm near Thomasville as the site of the Orphanage. It is on the Southern Railroad, 22 miles from Greensboro and 102 miles from Raleigh. The soil of the farm is of moderate fertility, and by use of fertilizers bountiful crops of wheat, corn, pease and garden vegetables are made. Loveliest streams of purest water run through these grounds, and sparkling springs of drinking water are found.

✓ In January, 1885, the Committee on Charter secured from the Legislature a charter for "The North Carolina Baptist Orphanage Association," which in a few years was changed for "The Board of Trustees of the Thomasville Orphanage." This Board consists of 18 members, with powers of self-perpetuation.

OPENING OF THE ORPHANAGE.

The first of the year 1885 being spent in erecting the little brick buildings, by the fall the doors of the Orphanage were thrown open, and on November 11 the first orphan's name was registered on the Thomasville roll. The first report on the Orphanage was made to the Convention in Reidsville, 1885, and at once Baptist hands

and hearts were opened to support the Thomasville Orphanage.

MANAGEMENT UNDER J. H. MILLS.

Of course the man who first conceived the glorious work and who was wise enough to have his dreams crystalized into brick buildings and a real institution, must be the man to manage it. He had given his heart, his soul and his thoughts entirely to this noble, philanthropic cause. More than this, he had actually run an Orphanage before, that at Oxford, and by experience was acquainted with the work. Nature, too, had qualified him for training and managing little children. She had given him a commanding presence and a controlling will; but, better still, a big and loving heart. He scarcely ever talked of orphans without the tears stealing to his eyes. He guided the Orphanage onward to higher and broader success till 1895. Over 400 orphans were fed, clothed and fitted for life by this noble servant of God. Though having retired from the Orphanage to his little farm four miles away, still his heart beat for the orphan children, and his prayers rose to heaven that God would be the Father of the fatherless. In December, 1898, he quietly passed away to Him who loved the little children so well as to say, "Suffer little children to come unto Me, and forbid them not."

THE DORMITORIES.

There were five little brick cottages completed at an early date for the children's homes. Each of these cottages contains a family, with its matron at the head of the domestic department, and its teacher to train the children.

These cottages were built largely by private contributions. There is the Biggs House, the Mitchell House, the Durham House, etc. Noah Biggs, of Scotland Neck, Dr. Fleming, Dr. John Mitchell and J. L. Markham were notable contributors in the erection of these buildings.

THE INFIRMARY.

This is a separate brick building especially furnished for the care of the sick children. Here they are cared for by gentle hands, and medical attention is given.

CHARITY AND CHILDREN.

This paper was started by Mr. Mills, and ever since has been published in the interest of the Orphanage. Its printing work is all done by the larger boys. Some of the orphan boys have learned to be good and prosperous printers in after life. The Orphanage has its own printing press, at first a small one, but now a large one, given largely by Dr. Fleming. The profits of the paper are appropriated to the general Orphanage work. The paper is now the weekly visitor of 5,000 homes, and its columns are ravenously read by mothers, fathers and children throughout the State.

In 1896 the Trustees elected Archibald Johnson as editor of *Charity and Children*, to devote his time exclusively to the paper. He has run the circulation up to over 5,000.

NATURE OF TRAINING AT THOMASVILLE.

✓ The Trustees are careful to elect instructors of the best character and of the finest teaching ability. A good English education is the goal of the class-room work; besides,

the girls are taught to cook, sew, make beds, sweep, and do general domestic work. The boys are taught to cultivate the farm, the arts of printing, engineering, etc.

But the religious element is not forgotten in training these little ones for life. They have daily services in the chapel, and on Sunday the children assemble to hear preaching. C. A. G. Thomas is now pastor of the orphan church. The spiritual condition has always been good at Thomasville, and many sweet revivals have marked its fifteen years of history. Hundreds of children have been baptized, and are proving to be consecrated Christians.

MANAGEMENT UNDER REV. J. B. BOONE.

In 1895 the Trustees decided to elect a new Manager, Rev. J. B. Boone. Mr. Mills had done a great work in these ten years, and had demonstrated the permanency of the Baptist Orphanage. But there seemed to be a still greater work for the Orphanage, and a new man was thought better fitted for this work of expansion.

In 1896, the Trustees decided to build the Central School Building, which, with its equipments, cost \$6,000. It was finished and opened on June 7, 1897, and is the pride of the children and of the Baptists of the State.

In 1897 a committee recommended to the Convention that a suitable home be erected for the General Manager. A beautiful and commodious residence was completed in 1898, at a cost of \$2,000, and was paid for by the close of 1899.

In 1898 it was felt that another building should be added to the Infirmary. This was finished in 1899 with money bequeathed to the Orphanage by the late Dr. R. D.

Fleming. This building will stand as a speaking monument of the unselfish man who gave it.

MILLS MEMORIAL.

In July, 1899, the Trustees decided to erect a Machinery Building for the boys to learn trades. It was called the Mills Memorial Machine Shops, and was completed by the close of 1900. In this year (1900), at Raleigh, the Convention raised \$2,200 for a system of water-works and sewerage.

INFLUENCE OF THE ORPHANAGE.

"Jack Mills" was the father of orphan work in North Carolina. Other denominations in the State have followed his illustrious example. The Presbyterians have their Orphanage at Barium Springs, the Methodists and Catholics have theirs both in Raleigh. Not only this, but the spark of asylum work has since been struck in the hearts of Christian workers beyond our State line. Now Virginia and South Carolina can boast of their asylums for fatherless children. How great the work commenced by Mills will never be known on earth. His fame will live as long as orphans are left on earth in need of friends to love and lead them. Well might Dr. Hufham eloquently say: "If there is one place over which God and His angels hover to guide and guard, it is the hill where our homeless children have found a haven."

PART III—PERIOD OF EXPANSION.

CHAPTER XXII.

THE DAYS OF DARKNESS.

We consider the Civil War the dividing line between the periods of organization and of expansion, thus making the last thirty-five years the happy years of expansion, in which the denomination has strengthened its stakes and stretched its cords. But ere we begin to tell the daring deeds of heroism and the brilliant scenes of progress, we must stop to paint the days of darkness and of dread as a suitable background from which to view the brighter scenes of broader expansion.

When Abraham Lincoln was elected President in the fall of 1860, the sun never shone on brighter prospects for the Baptists of North Carolina. In all the State sweet harmony, like the rich perfume of Arabia, pervaded the air. Nearly thirty Associations had been organized, the Convention had far exceeded the most sanguine hopes of Wait, Meredith, Armstrong, Hooper, etc. At the session of 1856, Raleigh, it had overleaped itself in strides of progress. Besides its regular work of State and foreign missions, \$25,000 had been raised for the permanent endowment of Wake Forest College. By Dr. John Mitchell and others these subscriptions had been raised. Dr. Wingate was the honored President of the College in these sunny days of prosperity. Murfreesboro Institute, under Drs. Hooper and McDowell had recorded eleven years of prosperous history. Oxford Female College, under the lead-

ership of J. H. Mills, was receiving a large patronage. High schools were springing up in various parts of the State. The *Biblical Recorder*, under Dr. J. J. James, had helped to weld the hearts of the Baptists from seaboard to mountains, and proved itself a mighty educator of the people.

In Raleigh, Wilmington, Fayetteville, Greensboro, Charlotte, Asheville, Elizabeth City, Edenton, New Bern, Goldsboro, Hertford, Greenville, and throughout the State, the denomination's sky was bright and promised sunny days of fairer success.

THE CIVIL WAR.

When South Carolina and the sister States of the "Sunny South" stepped out of the Union to form the Confederacy, the Old North State, who had been ever brave in battle and loyal in peace, seceded from the Union and faced the hazardous scenes of a Civil War. North Carolina furnished the first blood that was shed in this war, and gave more men to the ranks of Lee and Jackson, Beauregard and Johnston, than any other State in "Dixie Land." Many of North Carolina's truest preachers were chaplains in Confederate lines. Among the Baptist chaplains may be mentioned William Royall, N. B. Cobb, W. R. Gwalney, and many others, who left their work at home and went to the front to soothe the wounded and dying in camp and on field.

DISCORD ALONG THE LINES.

But many hearts in our State still beat in sympathy with the Union. So among the Baptists many church members did not believe in secession. This created dis-

cord at home. In the west the animosity between Union and Confederate church members rose to the highest pitch. In Ashe, Alleghany, Caldwell, Wilkes and Watauga counties the Union members in many churches, being in the majority, even organized three separate Associations in sympathy with the North. In such cases the Southern sympathizers had to withdraw. Where the Unionists were in the minority, in few instances, they were compelled to form separate churches. The churches in the east did not suffer so much from Civil War feud.

COLLEGE CLOSED.

Although the College had placed itself in the front rank of higher educational institutions in the State, its doors were closed by the bloody hands of the Civil War. The old bell that had called so many sturdy and ambitious boys to morning prayers and recitation rooms was hushed and hung in silence, while the air was rent with the roaring cannon and smoking muskets. Too many of our Baptist boys had gone to join the ranks of Lee and Jackson to meet the honored Wingate, the accomplished Simmons, and the noble Royalls, at Wake Forest. The University, having all classes from which to draw its patronage, kept open its doors, but the enrollment was small and the work unsatisfactory. How dark the night when clouds shut out the moon and stars! So, how dark the night of Baptist churches when the Civil War shut up the College and academies and stopped the shining of education's luminous lamps!

FINANCIAL DISTRESS.

After the slaughter at Gettysburg, July, 1863, which cut down 30,000 of the South's bravest men, the star of

the Confederacy began to wane and the hopes of "Dixie's" men went out to shine no more. The world saw that the crisis of the war had been reached, and so lost confidence in the stability of the Confederacy. This meant the depreciation of Confederate money, yea, the ruin of Southern currency. The price of corn, flour, pork, shoes, hats and clothes at once advanced, so as to put them beyond the reach of the poorer classes. This drew the wolf of want to hundreds of unhappy homes in North Carolina. The father, the husband, the brothers and sons were off to fight their country's battles, while brave mothers, wives, sisters and daughters were at home, driving back the wolf of want. Oh, how could the people think of giving the bread of heaven to others when all their efforts could not fill the empty mouths of little ones at home!

CARPET-BAGGERS AND CONFUSION IN OUR RANKS.

On April 9, 1865, our loved and honored Lee laid down his arms to General Grant. Before the close of the month, Johnston surrendered. Our soldiers then came home to rebuild their fallen fortunes. But what a gloomy time it was in North Carolina, when soldiers returned to dilapidated farms and destitute families, to demolished homes and devastated fields! How much better it would have been if the strong hand of good government had been extended to help recover the blighted State! But, instead of this, our beloved and bleeding State was cursed with the cruelty of the carpet-baggers. Men who did not love the State, or care for her suffering citizens, held the reins of government and drove the people on to destitution and despair. It was not till 1868 that North Caro-

lina shook off this blighting reign of terror and once more was recognized as a member of the Union. Of course there could be no progress in religious work while war was cursing the State and its consequences blasting it. The Baptist State Mission Board had been reorganized in 1860, but the war had handicapped this Board. No new missionaries had been sent out while the sky was red with the fires of war. Not a single Association was organized between 1860 and 1870. For eight years, in reality, the whole State was bleeding in the throes of civil war. Its industries were crippled and its citizens crushed. So the churches, receiving the touch of the general confusion, made no progress. Raleigh, Wilmington, Elizabeth City, Edenton, Goldsboro, New Bern, and other leading churches, had scarcely held their own, while many churches had retrograded, and some had even disintegrated in the civil feud.

CLOUDS DISAPPEAR.

The State Convention of 1866, Raleigh, made desperate efforts to recover the lost ground, but it was not till 1870, at the Convention, likewise held in Raleigh, that new life sprang up in the denomination and put in operation the modern movements for the evangelization of the State. This year the Mt. Zion Association was organized, and the State Board was re-organized with J. D. Hufham as Corresponding Secretary. The old College bell had again begun to ring in 1865, and students soon began to pour in from Baptist homes. Thus the clouds were passing from the sky, the night of chaos and gloom was ended, and the brighter day of prosperity was dawning upon the

Baptists of North Carolina. It is now our pleasant task to note the broader plans and lead our readers into the light of better days of North Carolina Baptist history.

CHAPTER XXIII.

THE COLORED BAPTISTS.

✓ By the issues of the Civil War, the Southern slaves became free and citizens. ✓ Many of them were Baptists before the war, and worshipped with their masters. The relation between many masters and servants was pleasant as to religious privileges. The slaves before the war used to meet and have their own services occasionally, when a preacher of their own color dispensed the Word. But the churches of the whites nearly always had galleries in which the negroes worshipped with their masters, heard the same sermons and joined in singing the same hymns of praise. But when the colored people became free, they began to organize and build their own churches. For the following sketch we are indebted to Rev. C. S. Brown, Principal of the Waters Normal Institute, Winton, N. C.

EARLY HISTORY.

✓ The colored Baptists of North Carolina have made almost phenomenal progress in point of numbers, erection of church edifices and education. ✓ Definite facts, however, concerning the ante-bellum history of the colored Baptists can not be easily secured; but we know enough to assert there were among them only a few organized churches independent of white churches. In very early

times, slaves were permitted and encouraged to connect themselves with the white churches. Special services were often held on the large plantations for the slaves, and many gladly accepted the offer of salvation. In the larger towns and cities, as circumstances allowed, meetings were held for the colored people under the eye of a white man, and, in a few instances, separate churches were formed under more or less restrictions. It is remarkable how readily they accepted the Gospel and our simple Baptist faith. In a few instances larger liberties were granted, and a few colored men were allowed to preach.

Interesting may be a brief sketch of the life of Rev. Harry Cowan, Salisbury, N. C., the oldest Baptist preacher, as told by himself:

"I was born in Davie County, January 20, 1810, was converted in 1825, licensed to preach in 1828, and ordained eighteen months later by Rev. Harry Powers.

"In 1830-'31, I organized 5 churches, 3 in Rowan and 2 in Davidson County. Considerable liberty was granted me by my master, Thomas L. Cowan, to preach the Gospel, but Nat. Turner's insurrection practically suspended the work for thirty years. I was thereafter restricted to hold religious services, as opportunity allowed, within a radius of 40 miles of Salisbury. My subsequent owner, Joel Jenkins, son-in-law of my former master, opposed my preaching, and ordered the patrols to arrest and punish me; but God, on many occasions, brought almost miraculous deliverance to me. My old master, convinced of my divine call to the ministry, gave me a horse, saddle and bridle to be used on my tours. His overseer was hostile to me, mocked my baptizings, clubbed me, and fed me on

half rations. He was, however, forced to beg my pardon and dismissed from service. My young master was converted in one of my meetings, and thereafter frequently attended our services, and related this experience on his death-bed, Wednesday before John Brown was hung at Harper's Ferry.

"After the war the colored Baptists rapidly withdrew from white churches and organized independent bodies. I have organized, or assisted in organizing, 37 churches, baptized over 1,500 converts, preached 1,000 funerals, and married an equal number of persons."

It is said that Thomas Blackwell, previous to Nat. Turner's insurrection, bought his freedom that he might give his life to preaching to his brethren in bondage; but, flushed with temporal success, he bought a number of slaves to serve him. Pleasant Plains Church, Hertford County, composed entirely of free negroes, was organized in 1852.

The period immediately after the war marks an important epoch in their history. The work of construction and reconstruction was pursued with vigor, and colored ministers, though weak and inefficient, aided by white friends, worked better than they knew. Association after Association was organized in various parts of the State. The Roanoke Association, organized in 1865, on Roanoke Island, by Rev. Emmanuel Reynolds and others, was probably the oldest colored Association in the State.

The Baptist State Convention was organized in 1869, Revs. E. E. Eagles, J. H. Washington, Z. Horton, Caesar Johnson, T. Parker, S. M. Jones, H. Cowan and L. W. Boone participating. These men appointed themselves to

do missionary work throughout the State, and their work will never be fully known. Crude log churches, and not infrequently bush arbors, were the tabernacles where they met and called the people together to offer service to the Most High. These pioneers, however, were unlettered men, could scarcely read a single line intelligently, and were almost entirely dependent on the Holy Spirit for inspiration and mental illumination. And yet some of them were remarkable men. Those who had the good fortune to hear L. W. Boone preach, both white and colored, testify that he possessed a gift of oratory and mental ability seldom excelled by men of the best opportunities.

State mission work was for years but feebly done. One missionary, partly supported by the American Baptist Home Mission Society, kept preaching the Gospel from place to place; by a similar arrangement with the American Baptist Publication Society a State Sunday School missionary was employed.

CO-OPERATION.

* But in 1895 a new order of work was introduced, styled Co-operation, which secured the help of the Northern and the Southern white Baptists in the employment of missionaries among the colored people. Four men have since done the work which one man did before. This system has done more to develop the strength of the colored Baptists than any other movement inaugurated.

SCHOOLS FOUNDED.

* Immediately after the cessation of hostilities between the North and the South, Henry M. Tupper, a Northern

missionary, came to Raleigh and began an educational work, 1865, which has grown into Shaw University, the best-known colored school in the State. The influence of this great institution has been felt in almost every church and community in the State. Hundreds of ministers have been trained there, and, besides many men of various other professions, more than a thousand teachers have gone out to uplift the race.

As years went by, other schools of high grade were established in various other parts of the State; prominent among which may be mentioned Waters Normal Institute, Winton; Roanoke Institute, Elizabeth City; Shiloh Institute, Warrenton; Garysburg High School, Garysburg; Wharton High School, Charlotte; Roxboro Academy, Roxboro; Bertie Academy, Windsor; Addie Morris' Mission School, Winston, and Nense River Academy, Weldon. To support these schools fully \$5,000 a year must be raised among the colored people. The colored Baptists lead all the other denominations in the work of education.

"NEW ERA" INSTITUTES.

These constitute a peculiar phase of their State Mission work. At stated times and places, pastors, deacons and Christian workers are called together in a three-days' meeting to study religions, social and historical subjects—36 of these meetings being held each year. During each institute a dozen different topics are presented by the ablest speakers, white and colored, followed by general discussions. By this plan nearly a hundred white pastors are brought in contact with the colored leaders annually. These white brethren cheerfully aid without compensation

in the work of spreading religious intelligence among these less fortunate people, and thus inspire them to noble ideals in life. The success of these institutes has exceeded the highest expectations, for their effect is perceptible throughout the State.

LATER MISSION WORK.

The work is now so thoroughly organized and developed that, in Raleigh, the State Convention keeps open "headquarters," in which is located the Corresponding Secretary's office, from which all literature is distributed, the office of the Sunday School work, the colored Sunday School Supply Store, and the offices of the various missionaries. The work of the Corresponding Secretary has grown so extensively that he is now allowed a private secretary to assist him. Six missionaries, including the Sunday School missionaries, are controlled from these offices, besides a number of colporters. Thus it will be * seen that the colored Baptists of this State are more thoroughly organized than anywhere else in this country.

The foreign mission work has not been wholly neglected, but year after year money has been raised for the work in Africa. Rev. J. O. Hayes, now laboring at Brewerville, Liberia, was sent out from this State thirty years ago, and is still doing effective work in "the dark continent." In harmony with the development of State missions, interest in foreign missions was increased. It was chiefly through the efforts of North Carolina that the Lot-Carey Foreign Mission Convention was organized in Washington, D. C., 1897, the primary object being increased activity in evangelizing Africa.

SUMMARY.

* The work, great and still increasing, can not be adequately described in a few pages; but we conclude with a brief summary of the work as it now stands. One great College, with many departments, 12 academies and high schools, 7 regular missionaries, 1 foreign missionary, 40 Associations, 1 Sunday School Convention, 900 ministers, 1,100 churches, and 160,000 communicants. "What hath God wrought!"

CHAPTER XXIV.

BAPTISTS AND POPULAR EDUCATION.

The public schools have had no stauncher supporters than the Baptists of the State. The Constitution of 1776 had said: "That a school or schools shall be established by the Legislature for the convenient instruction of youth, with such salaries to the masters, paid by the public, as may enable them to instruct at low prices; and all useful learning shall be encouraged in one or more universities." In 1795 the University at Chapel Hill was opened for the training of the young men of the State, but it was not till many years afterward that the State woke up to the importance of schools for training the indigent children. In 1816 Governor Miller called the Legislature's attention to the need of public schools, and it appointed a committee, with Hon. Archibald D. Murphey, chairman, to report upon the subject of "affording means of education to everyone, however indigent." From his great labors on this committee, Judge Murphey is justly called "the father of the public school system of North Carolina." It was not till 1825 that the Legislature established "a fund for the establishment of common schools, consisting of the dividends arising from the stocks then held, or afterward acquired by the State, in the banks of New Bern and Cape Fear, the dividends arising from the stocks owned by the State in the Cape Fear Navigation Company, the Roanoke Navigation Company, the tax imposed by law on license to retailers of spirituous liquors and auctioneers, the unexpended balance of the agricultural

fund, all moneys paid to the State for the entries of vacant lands, and all the vacant and unappropriated swamp lands of the State, together with such sums as the Legislature may hereafter find it convenient to appropriate from time to time." This was the basis of the Common School Fund, styled "The Literary Fund." In 1837 it was increased to over \$2,000,000 by the transfer of \$1,433,757 by the general government to North Carolina, this being her share of the surplus deposit fund.

BAPTISTS AND THE PUBLIC SCHOOLS.

In December, 1838, the Directors of the Literary Fund reported to the Legislature and the State was divided into 1,250 school districts, each to have a school-house erected and each to receive its *pro rata* apportionment from the \$100,000 income accruing from the Literary Fund. A vote was taken, and nearly every county in the State voted for the system of common schools, and, in 1840, the Legislature passed an act ordering said system to go into effect.

✓ But what did the Baptists have to do with founding public schools? Much, every way. They were the majority of the voters of the State, and when the system was submitted to the people, 1838, the Baptists cast their ballots for public schools. They were large tax-payers into the treasury at Raleigh, and so became chief supporters of the system. More than this, it may be that the revival of education in North Carolina at that particular time was largely due to the agitation of the question among the Baptists. ✓ If not so, why should it occur that the public schools were established shortly after the establishment of Wake Forest College?

But what hand had Baptists in making the public schools of the State as efficient as they claim to be? ✓ Besides giving a large portion of the revenue for education, they had in Associations and conventions agitated the question of better education and more education. ✓ You have only to revert to the proceedings of Baptist bodies to see how they advocated education of the masses and the enlightenment of the people. Especially did the Louisburg Convention of 1850 encourage popular education. At that time only one person out of seven over twenty-one years of age could read and write. The common schools had been running ten years, but had not much reduced the illiteracy of the State. So the Baptist State Convention that year laid especial emphasis on popular education, urging that the strength of the denomination hinged upon the education of the masses. Such a stand as this by the Baptists may serve to explain why the illiterate and lowly have always "gladly heard" the Baptist missionary. Well might Dr. Durham say, "I thank God that it is the mission of the Baptists to save the poor of the State."

The war swept away nearly all the permanent common school fund, and it was not till 1870 that the public schools were again successfully opened. Another problem had been precipitated on the State—the education of the colored children. The new Consitution of 1868 provided for the taxation of the people to give "tuition free of charge to all the children of the State between the ages of six and twenty-one." This included the colored as well as the white children.

JOHN C. SCARBORO AND POPULAR EDUCATION.

The history of public education in North Carolina could not be written without giving prominence to the work of ✓ Hon. John C. Scarboro, now President of Chowan Baptist Female Institute. For several years he was the efficient and honored Superintendent of Public Instruction in North Carolina, and he pushed the work of popular education until he almost reached the four months limit in every county in the State. ✓ He traveled from the east to the west of our great State, and his ringing speeches in behalf of "more education and better education" for the people will never be forgotten.

BAPTISTS PLEADING FOR PUBLIC SCHOOLS.

The Baptists, on seeing the increasing demand for more efficient public schools, and the unwillingness of the State to meet that demand, have been for the last ten years pleading for larger appropriations to public schools. In 1893, at the State Convention in Elizabeth City, a committee was appointed to memorialize the Legislature. In that memorial occurred this sentence: "That the illiteracy of large numbers of the people of North Carolina is a reproof to the State, is unfavorable to its prosperity, and is a menace to its good government; that this illiteracy can be removed only through the agency of the public schools, and these will require all the taxes of the people which can be expended for educational purposes." Here again we find the Baptists pleading for the people and asking the State for larger sums to prosecute the noble cause of giving light to the poor and helpless.

BAPTISTS NOT SATISFIED YET.

But these meagre provisions for the 400,000 children of the State did not satisfy the Baptists. Still they write, still they pray, still they speak, and still they plead for longer terms, which prevail in other States, and for more efficient teachers and for more modern methods of instruction. J. W. Bailey, editor of the *Recorder*, which speaks the sentiments of the denomination on this subject, says, "We Baptists must uphold the cause of the free schools with a view to all sections. By them children will be reached who can not have hope otherwise. So long as present conditions exist, we shall regard it as gravely wrong for any Baptist to support any public officer who is not pledged to appropriate all the money possible and to help in every other worthy way to build up our free school system. It is not the child's fault that he is uneducated and has no schools. It is the man's, not the father's, but the citizen's fault, the Christian's fault and shame. To deny a human mind the opportunity of development is an incomparable wrong. Our whole State needs better free schools. All denominations need them, but we Baptists most of all. Our people are poor people and plain people; they live in the country and are in the majority. We do not know of any point that is more vital to our progress than this. Give us adequate free schools, six months each year, and we will guarantee to establish academies and endow colleges, to build churches, to educate preachers and send missionaries to foreign lands."

For the sake of Him who said, "The poor have the Gospel preached unto them," and for the sake of Christianity which makes "the poor of this world rich in faith," the Baptists stand for longer terms and better schools.

CHAPTER XXV.

BAPTISTS AND HIGHER EDUCATION.

Although the Baptists can boast of the earliest churches and the magnificent stand they took for liberty and independence, they must hang their heads with regret when we consider classical education in the earlier days of the Colony. In none of the earlier records can we find any reference to even one school established and supported by Baptists during the eighteenth century. How different would have been the educational history of our denomination if Paul Palmer of Shiloh, William Sojourner of Kehukee, John Gano of Jersey Settlement, and Shubael Stearns of Sandy Creek, had established classical schools and turned on the light of higher education to guide the wandering feet of Baptist pioneers!

PRESBYTERIANS OPEN UP THE FIELD.

The Baptists had the start of the Presbyterians in point of settlement. Paul Palmer had founded Shiloh eighteen years, and William Sojourner had planted his colony of Baptists in Halifax County three years before a single step was taken by Northern Presbyterians to enter the field. It was not till 1745 that the New York and Pennsylvania Synods began to send missionaries to North Carolina. As soon as these Presbyterians established a church, they founded a classical school beside the church. Dr. Charles Lee Smith says, "It is to Presbyterian churches that North Carolina owes the establishment of her best classical schools, and during the second half of the eigh-

teenth century the history of education in this State is inseparably connected with this denomination."

Among the early classical schools we mention Tate's Academy, founded in Wilmington by Rev. James Tate about 1760; Crowfield Academy, founded in 1760, Mecklenburg County, not far from where Davidson College now stands, where were educated Drs. McKee, James Hall, McCorkle, Brevard (author of the Mecklenburg Declaration of Independence), and Col. Adlai Osborne; Dr. David Caldwell's School, in Guilford County, founded in 1767, which gave five governors to different States and trained many Congressmen, physicians, ministers, lawyers, and two judges, Murphey and McCoy; Queen's College, founded in Charlotte by Rev. James Alexander, 1767, and afterward (1775) becoming Liberty Hall Academy; Granville Hall, Granville County, founded in 1779, connected with which were many of the most noted men of the times; Olio's Nursery, founded by Dr. James Hall about 1776, eminently connected with the Revolution and the cause of liberty; Kerr's School, founded by Rev. David Kerr, 1791, in Fayetteville. All these schools were private institutions, and many of them soon ceased to exist in name, but their influence helped to mould the history of the State through Martin, Spencer, McAden, Avery, Alexander, Davie, Caldwell, Gaston, Macon.

BAPTISTS FIRST TO FOUND A COLLEGE IN THE STATE.

Not counting the Quaker School at New Garden, founded in 1833, which in its early days could not be ranked as a college, the Baptists were the first in the State to found a denominational college. The second

charter for Wake Forest, granted by the Legislature of 1836, made it a college with powers to confer diplomas. So we are safe to assert that from the actual facts Baptists were the pioneers in the glorious work of denominational colleges. The resolution of Dr. Morrison establishing Davidson College under the auspices of the Presbyterian Synod was adopted four years after the North Carolina Baptist State Convention had voted to open Wake Forest. The founding of Wake Forest College antedated, by eight years, the origin of Trinity College, established under the auspices of the Methodist Episcopal Church, South. Elon College, under the auspices of the Christian denomination, is of far later origin. So we see that Baptists, though backward at first, did come to the front on higher education and led the State in the work of founding denominational colleges.

A HIGHER STANDARD FOR HIGHER EDUCATION.

In the early years of the nineteenth century, the University of North Carolina stood head and shoulders with the University of Virginia, and was one of the best Universities of the South. But since the war the curriculum has not been abreast of those in the higher universities. All this time the standard at Wake Forest College had been rising, until a little over a decade ago the University and Wake Forest were brought into sharp competition. The standard at Wake Forest had almost reached that at the University. The number of students at the University had diminished and the number at Wake Forest had increased. This spurred up the University, and for the last decade it has been elevating its standard

of instruction. At the same time Wake Forest has been doing the same, and other denominational colleges have done likewise. It appears not immodest to say that Baptists share a large part of the glory in elevating the standard of higher education in our State. And the Baptist to whom most of the honor is due is the scholarly Chas. E. Taylor, who became President of Wake Forest College in 1884. He, being a graduate of the University of Virginia, whose curriculum is far ahead of that at Chapel Hill, has sought to lift the standard of Wake Forest so as to make it compare favorably with that of his *Alma Mater*.

ENLARGEMENT AT WAKE FOREST.

✓ In 1893 the Trustees advised the establishment of the School of Law at Wake Forest College, and this department was put in operation in 1894. ✓ Now the students who take the Law Course at our College under N. Y. Gulley are prepared to compete with those trained at Chapel Hill. In 1897 the Chair of the Bible was added, and the average graduate of Wake Forest, in his store of sacred lore, is superior to the graduates of other institutions in the State. *Dec.*

BAPTISTS IN COMPETITION WITH STATE INSTITUTIONS.

For the last decade the Agricultural and Mechanical College, with free tuition, and the University with its lavish scholarships, have been alluring many boys from Baptist homes and preventing the numerical growth which justly belongs to the Baptist College. Dr. Taylor has bravely led the Baptists in the contest with the State

institutions. His cogent and unanswerable pamphlet on "How Far Should a State Undertake to Educate?" was scattered throughout the State by Dr. Durham just before his death, and did much to cultivate public sentiment on the vital question of State aid in higher education. At the Convention of 1895, Dr. J. W. Carter read the Memorial and Petition presented to the Legislature relative to State aid to higher education, from which we quote:

"That the policy of appropriating the taxes of the people to the support of higher education in colleges and universities is not only unjust to the public schools, with which these colleges and universities have no organic connection, but is actually obstructive to the most natural and healthful development of collegiate or university education in the State. That the continued appropriation to higher education of any part of the taxes of the people which might be used in keeping the public schools open for four months a year, as required by mandates of the Constitution, is unnecessary and therefore unwise and wrong. That this appropriation is unnecessary, because it is possible for all higher collegiate or university education to be provided for, not from the taxes of the people, but by private munificence through endowments or otherwise, on the principle of voluntary support. That the voluntary system is not only right in itself, but has proved its practical efficiency in every State in which it has had a fair trial. That some of the same general principles which have demanded the separation of church and state demand also the severance of higher education from State support."

This principle of voluntary support divided the higher

institutions of the State, with the denominational colleges on one side and the State institutions on the other. The Baptists have advocated the principle until the Methodists and Presbyterians have joined them in their common cause against the institutions of the State.

BETHIEL HILL INSTITUTE.

This school was founded in 1888 by Rev. J. A. Beam. It is for both sexes and has reached hundreds of ambitious men and women, because of its incredibly low terms. It teaches the languages, business, music, elocution and art. In 1898, 27 counties of North Carolina and four other States were represented on its student roll. Mr. Beam has sent out many bright young men to preach the Gospel, and has prepared a still larger number for Wake Forest College.

ASSOCIATIONAL ACADEMIES.

For about ten years Dr. Taylor has been urging the establishment of high schools and academies in all the Associations as feeders to Wake Forest. The Lumberton Institute, in Robeson Association, Professor Bagley's High School at Littleton, and Buie's Creek Academy under Rev. J. A. Campbell, have prepared a large number of boys for Wake Forest. But about five years ago the question of Associational academies was again revived, since the existing academies could not meet the demand. In 1898 the Chowan Association took steps to build an Associational Academy in Elizabeth City. Several other Associations in the central and western part of the State are opening similar academies to swell the ranks of Wake Forest and the Female University at Raleigh.

HIGHER EDUCATION FOR PREACHERS.

At the first session of the State Convention only five college graduates were numbered among the ministers present. When the Convention met at Greenville, 1898, several hundred graduates were present to discuss the living questions pertaining to the kingdom of God. Moreover, the number of Seminary preachers is increasing every year. Many of our pulpits are filled by young men from theological seminaries. ✓ The State sends each year about ten or twelve young men to Louisville Seminary, and contributes annually about \$600 for their support. ✓

CHAPTER XXVI.

BAPTISTS AND FEMALE EDUCATION.

Napoleon once said, "Give me the women and the children under ten years of age and I will rule the world." Yes, he might have said, "Give me the women and I will rule the world," for the women shape the thoughts of children and mould their lives for weal or woe. But during the quarter of a century this same Napoleon was drenching the once peaceful fields of Europe with crimson streams of human blood, our educators in North Carolina were letting the girls grow up in ignorance, instead of polishing their rude but promising minds for usefulness in society, State and church. Although Davie, Caldwell, Spencer, Willie Jones, Samuel Johnston, Iredell, Ashe and others interpreted the Constitution to provide for higher education for young men, they never dreamed that the same Constitution might be made the basis of higher education for women. The University at Chapel Hill had educated the boys of nearly a century before it dawned upon the State to found a school for its girls. The State had founded its second institution for young men in Raleigh, and it had been in operation for three years before Charles D. McIver induced the State to make appropriation to found the Greensboro Industrial School for young ladies.

But the churches took up the matter of female education, and with the nineteenth century began the first female school of the State, the Salem Female Academy, located in Salem, founded by the American Moravian Church, and opened by Rev. Samuel Kronach, a cultured

scholar, October, 1802. Salem was for years the only female school of high grade in the South.

The next denomination to found a school for the training of its girls in the higher branches was the Methodist Episcopal, South. Greensboro Female College, their oldest female college, was chartered and opened as a college in 1838. Asheville Female College was established in 1850. Wesleyan Female College was founded by the Virginia Conference in Murfreesboro, in 1853, and has sent out hundreds of cultured girls to bless Eastern Carolina. The next denomination entering the ranks of higher female education was the Episcopal Church, which in 1842 founded St. Mary's School in Raleigh, in a beautiful oak grove, one mile from the capitol. But the Baptists antedated the Presbyterians by nearly ten years, the first Presbyterian school being Charlotte Female Institute, established in 1857.

CHOWAN BAPTIST FEMALE INSTITUTE.

✓ This was the first school that North Carolina Baptists established for their girls, it being founded in 1848 by the Chowan Association, then including the Chowan and West Chowan Associations. ✓ The Bertie Union Meeting, 1848, sent a communication to the Chowan Association, recommending the establishment of a high school for the Baptists of Eastern Carolina. This recommendation was favored, and Trustees were appointed for Chowan Baptist Female Institute. This is its origin.

LOCATION AND OPENING.

This institution is located in the beautiful town of Murfreesboro, Hertford County. The campus, embracing 28 acres, was rendered by nature one of the loveliest in the State. After the fitting up of the house at the cost of \$1,225, Rev. Archibald McDowell, D.D., of South Carolina, a graduate of Wake Forest College, the first principal, opened the school on October 11, 1848.

THE NEW BUILDING.

By 1851 the patronage of the school had increased so that a more commodious building became an absolute necessity. In that year a joint stock company took charge of the school, selected the present lovely site, and contracted for the large and handsome building which soon became the pride of Eastern Baptists, because within its walls their daughters were trained for higher spheres in life. In 1852 the new building was completed, and the young ladies began their recitations in its beautiful class-rooms. At that time the property was estimated at \$35,000, but improvements were added until within a few years the property was worth \$50,000. The money for acquiring this valuable property was contributed mainly by the Chowan Association, though some of it was given outside of the Association. W. W. Mitchell, Ahoskie, N. C., was one of the greatest financial friends of the Institute. Once, when it was in a financial strait, he gave \$5,000 to relieve the embarrassment of the Institute.

DR. HOOPER AT ITS HEAD.

In 1854 the Trustees elected Rev. William Hooper D.D., LL.D., as Principal. Dr. Hooper is well known

as one of the chief actors in the establishment of the State Convention and of Wake Forest College, but his memory is dear to Eastern Baptists rather because of his successful work at Murfreesboro. For eight years he guided the Institute wisely and well, extending its curriculum and increasing its patronage.

SECOND PRESIDENCY OF M'DOWELL.

In 1862 Dr. Hooper resigned and was succeeded by Dr. Archibald McDowell. For seven years before this he had been Professor of Mathematics and Natural Science. When he became President, he soon won the largest place in the hearts of the people, and his name became a household word in Baptist homes throughout the east. He did not suffer the school to be closed by the war, but bravely pushed its work to higher achievements, until May 27, 1881, when he peacefully passed away from scenes of toil.

In 1878 the joint stock company gave the Institute to the Baptist denomination. It was the only female school owned by the Baptists of the State until the rise of the Baptist Female University.

PROFESSOR BREWER'S PRESIDENCY.

Prof. John B. Brewer assumed the duties of President of the Institute in October, 1881. He was a graduate of Wake Forest College and one of the foremost educators of the State. But toward the close of his presidency the patronage was much diminished, and a shadow overcast the Institute because of the competition with the State school at Greensboro. But the Institute was destined to fill

an important place in the training of Baptist girls, and so improvements on the building were made by the Trustees about ten years ago, and the curriculum extended by President Brewer.

Hon. John C. Scarboro became the President of the Institute in 1897, and under his efficient administration the student roll is increasing and the prospects of the Institute are growing brighter every year. It has trained young ladies not only from North Carolina, but also from Virginia, South Carolina, Alabama, Mississippi, Georgia, Texas, Maryland, New York, and the District of Columbia. Its alumnae have been efficient Sunday School teachers, church workers, preachers' wives, instructors, and missionaries to China. Her influence, like that of Wake Forest, has wrapped the world around.

OXFORD FEMALE SEMINARY.

✓ The second school of high grade for Baptist girls was Oxford Female Seminary. ✓

ESTABLISHMENT AND LOCATION.

It was founded by Dr. Wait in 1851. Its name appears at first to have been Oxford Female College. ✓ But after the Raleigh Female Seminary, founded by Dr. William Royall, was combined with the Oxford Female College, its name was changed to Oxford Female Seminary, and located in Oxford. Its grounds are in a quiet, beautiful portion of the town, and its lawn is lovely with shade trees, shrubbery, flowers and circling walks.

PRESIDENCY OF J. H. MILLS.

On the resignation of Wait, 1857, that scholarly man and excellent educator, J. H. Mills, became President and led the Seminary on to success.

THE BUILDINGS.

These were erected in 1850, and were enlarged in 1880 at a cost of \$4,500. Since then about \$5,000 have been spent for improvements, and many modern improvements recently added make Oxford Female Seminary compare favorably with any of the female schools of the State.

HOBGOOD'S PRESIDENCY.

For about twenty-five years the school has been under the wise and successful management of Prof. F. P. Hobgood, one of the finest scholars and foremost educators of the State. When Dr. Royall resigned the Raleigh Female Seminary and J. H. Mills gave up Oxford Female College, Professor Hobgood combined the two schools and has given the Baptists of this portion of the State one of the most thorough female colleges.

It is a marvellous fact that Oxford Seminary has increased its patronage just 20 per cent each year for the past five years. So in five years it has doubled its patronage.

THE BAPTIST FEMALE UNIVERSITY.

It has been founded to give Baptist women higher education. In 1889 the State Convention, in Henderson, passed a resolution "that the time had come when the Baptists of the State should establish a school for young

women, of high grade, for the advancement of higher education of the women of our land." But two years passed before the Convention appointed Trustees and began the actual raising of money for the erection of suitable buildings. O. L. Stringfield was appointed, 1891, to take the field as General Agent and arouse the Baptists of the State to the importance of giving money to found a female university. Throughout the State he traveled, and with power and success appealed to the people until the money was raised to finish the erection of the Main Building.

LOCATION AND BUILDINGS.

✓ *Meredit - 1911*
 The Baptist Female University is located in Raleigh, at the corner of Blount and Edenton streets. ✓ No more attractive site could have been selected in North Carolina. The Presbyterians have their Peace Institute and the Episcopalians their St. Mary's in the capital city, and fitting it is that our Baptist Female University should be situated in the capital, so easy of access from all parts of the State.

In 1895 the contract for the first building was awarded to the North Carolina Car Company at a cost of \$38,000. This was to be the Main Building, and rose as the funds were collected by Stringfield, and was not finished till the summer of 1899. This building is heated by steam and lighted by electricity, is provided with hot and cold water, and excellent bath-rooms for the students.

Before the opening of the first session it was seen that more students would be present than could be accommodated. Hence, the Trustees purchased the Adams house, contiguous to the Main Building. This is a handsome

building with 26 rooms, and cost \$15,000. Two other buildings were purchased in 1900. The four buildings, with furnishings, are valued at over \$100,000, and only \$40,000 were unpaid in 1900, which the Baptists of the State hope to pay in 1901.

UNIVERSITY OPENED.

The first session opened on September 27, 1899, and soon 180 students were enrolled under a faculty of 18 professors, representing the University of Missouri, University Medical College, Kansas City, Mo.; the University of Georgia, National Normal University of Ohio, University of Tennessee, Woman's Medical College of New York Infirmary, Cooper Institute, Chase Art School of New York, Yale University, Harvard University, Bryn Mawr College, and other leading institutions in America, and some of the faculty representing even German universities.

EXPENSES LOW.

It is said that no institution of similar rank in all the South has ever made expenses so low. In the University Club House, good board, nice rooms, fuel and lights are \$80 per year, tuition \$52.50, and medical fee \$5.00, making the total expenses for a year \$137.50. In the Central Building the expenses are \$28.00 more, making the total a year \$165.50. The Central Building affords steam heat, electric lights, hot and cold water, and bathrooms. All students in both departments are under the immediate supervision of the faculty.

THE FUTURE OF THE UNIVERSITY.

The foregoing is a statement of the beginning of a glorious institution. Rev. R. T. Vann, D.D., became President in 1900, and already the University's friends are dreaming of larger patronage and more blessed results. If such great things have been done with such dark prospects, how much greater things can be done when now the sun of prosperity shines upon the University! If out of the dark past has come the glorious present, what may we hope for in the future from a prosperous present! Only a few days ago Mrs. Virginia Yancey Swepson, Raleigh, at her death left \$25,000 to the Baptist Female University. Surely heaven will smile on the future of this glorious institution.

CHAPTER XXVII.

THE WORK OF BAPTIST WOMEN.

✓ The Baptist women were deep sympathizers in all the missionary plans of the denomination, and never failed to whisper words of encouragement. ✓ Just as the women of Israel went out to sing the praises of King Saul and Prince David, on their return from victory, so our brave Baptist women went forth with words of praise and cheer for the glorious achievements of the State Convention and its Boards. Also when Sunday Schools were established, Baptist women found a large field of usefulness. ✓ Earnest, consecrated women have ever made the most successful instructors of youth. Many of our most eminent preachers now received their first simple lessons of theology in the class-room of some consecrated woman. The golden seed sown by these pious women in youthful hearts have brought forth abundant harvests for the good of men and the glory of God.

WOMEN AND WAKE FOREST.

No one responded more readily to Dr. Wait's appeals for Wake Forest than the brave but humble women in North Carolina. They could not give their thousands, like Heck, Williams or Bostwick, but they gave their mites of such as they had—blankets, sheets, pillow-cases, comforts, beds, bedding, or something else that would be of more use to the school than their real worth in cash. Not only at the founding of the College, but ever since, the hearts of the women have been thrilled with pride to

mark the marvellous prosperity of Wake Forest College. Many of them have made incredible sacrifices to send their boys to college. Some of them have run their farms and managed their business to let their sons go off to school. The writer knows a case where a noble-hearted mother washed and sewed for others to support her son at Wake Forest.

WOMEN AND THE ORPHANS.

✓ When our Orphanage at Thomasville was contemplated, though many men opposed it, not one woman's voice was lifted against it. Since then competent women have been teachers, matrons and nurses of the helpless orphans at Thomasville. —

WOMAN'S CENTRAL COMMITTEE.

✓ In 1886 the Woman's Central Committee was organized, to be auxiliary to the State Convention, its object being to raise funds for State missions, home missions, foreign missions, Orphanage and education. ✓ The inspiring figure of this work was and is Miss Fannie E. S. Heck, the President. She is thoroughly informed as to the needs of the various fields, and wholly devoted to the cause of Christ. With her pen and presence she has instructed and inspired many others for the same useful work.

WOMEN'S ASSOCIATIONAL MISSIONARY MEETINGS.

These mission meetings are held by the women in connection with the various Associations. Each Association has a Vice-President, appointed by the Board of Missions. These meetings are rallying centres among the women, nearly always resulting in the organization of a Woman's

Missionary Society. The ladies of the Central, Mt. Zion, Eastern, Atlantic, Mecklenburg and Cabarrus, Piedmont, Pee Dee, West Chowan, Robeson, and many others, have put themselves in line and have Associational Vice-Presidents. This work is being pushed so as to enlist the sympathy of all the Associations.

CHILDREN'S MISSION BANDS.

In 1896 Miss Lizzie Briggs, Raleigh, was appointed special supervisor of Band Work. Since then she has been instrumental in organizing a large number of these Children's Mission Bands. She has had the co-operation of 20 Associational Vice-Presidents, and they together have increased the interest in this department of missionary training.

MISSIONARY BOXES.

These are carefully prepared by the loving women, and are filled with useful articles to be shipped to Indian Territory, Oklahoma, and other points in the Southwest, and gladden the hearts of home missionaries.)

YATES MEMORIAL MISSIONARY.

In 1894, at the Charlotte Convention, the Baptist women decided that the most appropriate memorial to the noble Yates would be a living missionary supported by them, to labor for the salvation of the nation for whom he gave his splendid life. A resolution to secure funds for such a memorial was adopted, and \$1,100 was speedily raised. In 1896 the Central Committee selected T. C. Britton as the Yates Memorial Missionary, appropriating

to his return and support the funds then on hand, and agreeing to try to raise a sufficient sum for his support thereafter. The Board agreed to this decision, and Britton and wife sailed for China on January 16, 1897.

UNIVERSITY ASSOCIATIONS.

As soon as the Baptist Female University began to be erected, the hearts of our noble women began to beat with pride and respond with liberality. In 1898 the Woman's Committee began the organization of University Associations to raise funds for the Female University. Many such societies were formed, and several hundred dollars have been contributed by the women for the establishment of the long-wished for University for Baptist girls.

RESULT OF THE WOMEN'S WORK.

As the Grecian and Asiatic women of old covered the temple of Diana in Ephesus with precious stones, so the Baptist women of the Old North State have given their jewels and money to advance the enterprises of the denomination. Besides instructing the people as to the needs of the State and of the world, the Central Committee in fourteen years contributed \$62,000 to the various Boards, averaging over \$4,000 per annum. The women's contribution in 1900 was \$9,710.84, by far the largest amount ever given, and over double their average for the past years. The denomination should "receive those women in the Lord * * * and assist them in whatever business they have need of it."

CHAPTER XXVIII.

CARE FOR OUR AGED MINISTERS.



“God hath chosen the weak things of the world to confound the things that are mighty.” When our Master would select His Apostles to witness His miracles and testify to His death and resurrection, He walked down by the sea of Galilee and called the humble fishermen from their nets and fishing boats. So in these latter days the Master calls the poor of earth to declare the “unsearchable riches of Christ” to the world. He steps into some quiet cottage home along the coast, or nestling amid the coves of the mountains, lays His hand upon a poor boy and calls him to preach “the glorious Gospel of the blessed God.” This has been God’s usual course among the Baptists of North Carolina. These poor boys have been called into the ministry and devote their lives and substance to the spread of the Gospel and the salvation of men. At last their powers fail, old age steals on them and soon they must lay down the Gospel sickle. Oftentimes these old veterans, by exposure for the Gospel’s sake, have brought on them diseases which disable them for active services and make them incessant sufferers in the twilight of life. In the language of another, “In a visionary cottage stained with the effects of time lives the old veteran of the Cross. On the table lies the Sword with which he has fought many battles. On the strands of time, here and there, are the effects of his struggles which God has enabled him to overcome. But by this old table stands the old cupboard

scantly and poorly provided for. How often the old man thinks of better days gone by, and wonders why this state of affairs. He sleeps, and wakes only to find it worse and worse as the days go by."

ORIGIN AND LOCATION OF RELIEF BOARD.

Though the Relief Board had been talked in private caucuses and around the quiet hearthstone by Baptist leaders, yet it was not formally adopted as a part of the Convention's work till May 3, 1890, when the Aged Ministers' Relief Board was established to raise and dispense funds for the support of these aged ministers and their helpless widows. Durham became the home of the Board. W. C. Tyree, pastor of the First Church, Durham, a graduate of Louisville Seminary, was elected President of this Board. He has made an energetic and worthy leader of this noble work. He represented the Board at Associations and Conventions, and sought to lay the aged ministers upon the hearts of the North Carolina Baptists. J. F. McDuffie, another Baptist pastor in Durham then, was elected Corresponding Secretary, and has likewise done faithful and successful service in advocating the importance of the Ministers' Relief Board. With these two are associated as members of the Board some of our most aggressive Baptists.

DISCOURAGEMENTS.

At first this Board did not strongly appeal to the Associations of the State. There was no real opposition to it, but there was no active sympathy for it. As late as 1895 only 20 Associations had representatives for this Board,

and only 8 of these seemed to be taking much interest in the work of the Board. Some of these representatives would not even respond to the Corresponding Secretary writing about the needs of the Board. But since that time more Associations are appointing representatives of the Relief Board and taking active part in the support of our helpless old ministers.

OUR DEBT TO THEM.

Have the Baptists of the State ever realized how vast a debt they owe these old soldiers of the Cross? They have helped to pave the way for the present generation. They made the bottom hard and deepened the channel for the smooth sailing of Baptists to-day. The dredging-boat first goes up the stream, digs out the channel and prepares the way for the beautiful palace steamer. So these old ministers have done for us. They have filled up the valleys, dug down the hills, and made it possible for us to achieve the wondrous things of the present day. President Tyree, of the Board, in 1898, pays them the following tribute of praise: "These fathers in Israel deserve our respect, honor and gratitude, because they were pioneers in many sections of our State, preaching the Gospel in destitute sections, laying the foundations of many of our strong and flourishing churches, * * * with but little if any compensation. * * * Unselfishly, bravely and faithfully they labored, and we have entered into their labors." How can the Baptists of to-day let these heroes suffer for want of bread or spend their twilight of life beneath the thickening shadows of gloom!

THEIR CONDITION.

They are in poverty, but above reproach, and held in esteem. J. F. McDuffie says: "To live in poverty, and yet to live honorably and above reproach, * * * and then to be turned down amid despondency and gloom and left on the cold charities of the world, often neglected and sometimes forgotten by those whom he loves, is enough to make any one feel dejected in afflictions and old age. This is the condition of some of our beneficiaries."

MODE OF APPLICATION.

Each applicant is furnished with a blank by the Board, and this he must fill out satisfactorily, to be endorsed by the Moderator and Executive Committee of his Association. This business-like method has made it safe for the Board and easy for the applicant. Rev. Jesse Howell, a pioneer of the denomination, had the honor to be the first received on this Board. Having received aid five years, he passed away in peace, 1896. About thirty old ministers and the same number of widows of these veterans have been helped.

VIRGINIA'S STIMULUS AND THE BOARD'S EXPANSION.

North Carolina taught Virginia to care for her orphans, but Virginia taught North Carolina to care for her aged ministers. In 1895 Virginia raised about \$3,000 for aged ministers, and aided 52 beneficiaries, North Carolina contributing only \$500 and aiding 10 beneficiaries. This was used as a historical stimulus for enlargement of the work in our State. In 1900 the Board received \$1,099.72, and the prospects are brighter for the Relief Work.

CHAPTER XXIX.

THE CHAUTAUQUA MOVEMENT.

N. B. Broughton put this movement into operation and drew around him the nucleus of the extensive Chautauqua movement of to-day. This movement began to crystalize in 1893, when the first annual Sunday School Chautauqua was held in North Carolina. N. B. Broughton was elected President, and has continued in this capacity ever since. He has planned and prayed, as well as investigated from every possible source, to strengthen the Chautauqua movement. In 1898 he attended the International Sunday School Convention in London to learn all he could from the largest Sunday School Convention in the world. Another says of him: "By gifts, by zeal, by special devotion, by willingness to spend and be spent, * * * he is the leader in the Chautauqua work. No one can ever measure his worth to the Sunday School cause in North Carolina."

J. C. Birdsong, Raleigh, was elected Secretary and Treasurer, which position he faithfully filled till the summer of 1899, when R. N. Simms, Raleigh, succeeded him. The resignation of Birdsong was due to ill-health.

THE CHAUTAUQUA AND ITS AIM.

It has been defined by an eminent Baptist of the State as follows: "A Chautauqua is a rally in general and a school of methods in which instruction is offered by lectures, experience and examples." The State Sunday School Chautauqua is a rally for the Sunday School cause

and is to give special instruction to superintendents and teachers in the best methods of conducting Sunday School work. For over a decade there has been much enthusiasm in North Carolina about Sunday School work, but, to a large extent, this zeal has not been well directed. This Chautauqua movement aims to give the leaders the best available methods of teaching and thus direct the zeal by the hand of knowledge.

Superintendents have, in the main, shown themselves incompetent to manage Sunday Schools. So, in the Chautauqua, various superintendents come in contact, relate their respective methods, and are all instructed by each other's experience. Teachers, likewise, have, in the main, shown themselves not acquainted with modern methods of teaching. So the Chautauquas discuss the various methods of teaching. In fact, the Chautauqua is a kind of normal institute for the training of Sunday School teachers. There is as much need of these normal institutes for Sunday School teachers to learn how to teach as there is for public school normals to train teachers of day schools. J. W. Bailey says: "Sunday Schools are strong at every point save one; * * * it is weak because its superintendents and teachers are unfit. The highest culture and the richest common sense are not too good for a teacher of an infant class or a dozen boys or girls."

THE MOUNTAIN CHAUTAUQUA.

In 1898 the Western Baptists met in a Chautauqua. It has held only two annual meetings, but these have helped to marshal the forces of the west. T. M. Honeycutt, Mars Hill, was elected President. The Eastern

Baptists found it delightful to climb the western mountains, to snuff their balmy breeze, and deliver speeches that bring the western brethren into a nobler atmosphere of Sunday School work.

EDUCATIONAL ELEMENT.

We have only to revert to a programme of 1899 to be impressed with the uplifting and educating power wielded by these Chautauquas: Matthew's Gospel; The Bible Authority for Sunday Schools; Mark's Gospel; The Sunday School Atmosphere; What is the Child's Worth?; Luke's Gospel; How to Interest Our People in Sunday School Work, etc.

YOUNG MEN IN THE FRONT.

Excepting N. B. Broughton, the leaders in this movement are usually young men, alive to the issues of the day and on fire with zeal for the Master's kingdom. The genius of the young Baptists of the State is consecrated to Christ, and the denomination may well be proud of the stand its young men have taken in these onward movements. About ten years ago, R. Vandeventer, then pastor in Henderson, sought to organize the Baptist young people in the State, but his efforts were not entirely successful. In 1899 another rally was made by leaders throughout the State, especially by Dr. Blackwell, of Wilmington. At the Convention in Asheville great progress was made in the organization of the young people. A hopeful feature of the Chautauqua is that it is being pushed by these young men. On the other hand, the influence of the Chautauqua on the young people has been extensive, and will be lasting. This movement means organization.

of the young people as well as the advancement of the Sunday School cause. Indeed, the two react on each other. In this movement have been such leaders as Bailey, White, Spilman, the Moores, the Keslers, J. P. Spence, Anderson, etc.

RESULTS.

N. B. Broughton said in one of his Chautauqua speeches: "Give the children opportunity and the world service." This sentence sounds the keynote of the movement. It seeks to reach the children through the Sunday School and thus give the world servants of the Lord. In the language of another, "The Sunday School has acquired impetus at a splendid rate these last several years. No department of our work is more promising. Much is owed to the faithful efforts of Broughton and Spilman. It becomes us every one to follow their lead, and support this cause with all our hearts. It is the first branch of church educational work." If the outward machinery of this movement should change in the coming years, the influence it has already exerted will never die.

CHAPTER XXX.

OUR HEROES ABROAD.

North Carolina was the first of all the Southern States to give a permanent missionary to the lands beyond the sea. Matthew T. Yates had decided to go to China, and was preparing himself at Wake Forest College even before the Southern Baptist Convention was formed, 1845. In the person of Yates, North Carolina gave to China a consecrated son who rivals, in missionary grandeur, Carey of England and Judson of New England. Though Dr. Morrison had entered China for the Methodists prior to Yates, yet at his death, 1887, Matthew T. Yates was regarded among the ablest missionaries in the Celestial Empire.

THE SHANGHAI MISSION.

Yates and his wife, September 12, 1847, arrived in Shanghai, China, and made that populous heathen city the scene of their life-long labors. Only two Christians in a city of 400,000 heathen! The Shanghai Baptist Church was organized on November 6, 1847. Then began the struggle for recognition. For years the lonely missionaries had to toil and pray before the Chinese could see their noble mission and unselfish sacrifice. But Yates with his lovely life and beautiful devotion to Christ was unlocking the gates of a mighty Empire. His was pioneer work, but many native workers were raised up to perpetuate the glorious cause. So when Yates laid down the Gospel sickle, 1887, he was loved and honored by the little Shanghai church, and many natives dropped their

tears of affection upon his bier as they left his body to sleep in the cemetery of Shanghai.

OTHERS FOLLOW.

R. T. Bryan and wife were North Carolina's next living contribution to China. Bryan, though having graduated with honor from the University of North Carolina, cared not for honors from men, but wished to increase the glory of Christ on earth. So he and Mrs. Bryan laid themselves upon the altar of God for service in China. Then followed Chappell and Tatum shortly after (1888). With "Mother Yates" to cheer them, the new missionaries entered enthusiastically into the labors of the fallen hero. Then followed T. C. Britton and wife, 1889, from the West Chowan Association. Britton, as well as Chappell and Tatum, was educated at Wake Forest. All these sons of North Carolina Baptists have proclaimed the glorious Gospel in China over a decade. As a result of the work started in Shanghai, there were, in 1899, 3 churches and 108 members, 2 churches in Chinkiang with about 25 members. The Chinkiang Mission was opened by Yates, 1880, and has been successfully held by Chappell since the death of Yates. Besides the above churches, Suchow, Quinsan and Yang Chow, large cities near by, have been opened to the Gospel by these North Carolina missionaries. L. W. Pierce leads the work at Yang Chow. Tatum and Bryan make tours to Quinsan to preach as often as possible. Suchow was first occupied by Britton, and a glorious work has been done there. Miss Lottie Price is located at Shanghai.

SHANGHAI ASSOCIATIONS AND SCHOOLS.

In 1894 these little churches were organized into the Shanghai Association, and R. T. Bryan, a good scholar in Chinkiang and Shanghai dialects, as well as in English, was elected Moderator. It was asked at once, What shall we do at an Association in China? The answer promptly came, Appoint committees on missions and education. This Association, with only 130 members, gave, in 1898, over \$100 to missions, that is, about \$1.00 per head. For the same year the Baptists of North Carolina gave less than twenty-five cents apiece to missions and education. Our missionaries knew that education was the hope of China. There are 6 schools under the Shanghai Mission conducted by North Carolina men and women. These schools are self-supporting, and in them the children are learning Western civilization and imbibing the principles of Christianity. Thus China, through the educated children, is destined to be evangelized.

CANTON MISSION—G. W. GREENE, ETC.

Dr. R. H. Graves opened this Mission in 1845. G. W. Greene resigned the Professorship of Latin in Wake Forest College and in 1892 settled in Canton as a missionary of the Southern Baptist Convention. Early in 1899, Miss Anna, his daughter, began work in the same city. In 1899 there were 8 churches in Canton, with a membership of over 1,000, and there were 13 Christian schools shedding forth the light of Western civilization in the "Sunny South" of China. In 1900 the China Baptist Publication Society was organized in Canton.

GOSPEL MISSION PLAN.

Those who opposed Boards adopted what is called "The Gospel Mission Plan." Rev. D. W. Herring, missionary to China several years, was the greatest advocate of this plan. F. M. Royall and others have labored under the Gospel Mission Plan.

LATER MISSIONARIES.

Miss Fannie Knight, educated at Murfreesboro, went out alone from the Chowan Association to give her life to China. J. C. Owen, raised among the mountains of the west, educated at Wake Forest, was accepted by the Board, May, 1899, and sailed for China the following fall. He is now associated with Dr. Hartwell at Tung Chow, Northern China. Mr. Owen, at the Western Convention, Asheville, 1894, put into the missionary box a slip of paper on which was written, "*Myself*." Since he has been getting ready for China, W. E. Crocker, a son of North Carolina, a graduate of Wake Forest, and once a missionary in China on the Gospel Mission Plan, was adopted by the Broad River Association, South Carolina, as a missionary to China. He went out in 1899. Mrs. Janie P. Duggan went out from North Carolina and labored in Mexico a few years, but is now at work in Puerto Rico. C. J. F. Anderson sailed for Rome, Italy, in 1900. In all, North Carolina Baptists have given to China, Mexico, and the world nearly forty men and women to carry the glad tidings of salvation to the heathen. No other State has sent out in fifty years an equal number of brave men and women to preach the Gospel in lands beyond the seas.

CHAPTER XXXI.

NORTH CAROLINA BAPTISTS IN LITERATURE.

North Carolina Baptists have no Shakespeare, Longfellow or Tennyson in poetry; no Edwards, Spenser or De Cartes in philosophy; no Faraday, Herschel or Lyell in science; no Prescott, Macaulay or Gibbon in history—yet there have been found among them some eminent writers.

WILLIAM T. BRANTLEY.

William T. Brantley, D.D., was born in Chatham County, January, 1787, and was graduated from South Carolina College, 1808. While pastor of the Baptist church in Beaufort, S. C., he gave the earliest effusions of his scholarly pen, over the signature of "Theophilus," to the *American Baptist Magazine*, then published in Boston, Mass. Says an eminent critic: "These articles were read and re-read, and laid up among the select treasures of memory." At the dedication of the First Baptist Church, Augusta, Ga., Dr. Brantley preached the sermon on, "The Beauty and Stability of Gospel Institutions." It was published, and a judicious critic says of it: "This sermon is evidently the production of a man of learning and genius. It is everywhere forcibly, and in many places eloquently, written." In 1827 he became the editor of the *Columbian Star*, then owned by the Baptist Triennial Convention, Philadelphia, Pa. He also published a volume of the sermons preached in his church. This book of sermons was so popular that the whole edition was soon sold and a new edition had to be published to supply the demand. His style was lofty and dignified, and often rose to the eloquent and sublime.

S. J. WHEELER.

Dr. Wheeler was an eminent physician who lived in Murfreesboro, N. C., was well educated and exerted a great influence in all the section. About the middle of the nineteenth century he wrote the "History of the Meherrin Church," the second oldest among the Baptists of the State. He was the first Baptist in North Carolina that wrote the history of a Baptist church. His History extends from 1729 to 1847, and contains striking allusions to many of the old-time Baptist preachers—Burkitt, Ross, Daniel, Thompson and others.

GEORGE W. PUREFOY.

Elder George W. Purefoy was the first North Carolina Baptist that wrote the history of an Association, the Sandy Creek. In 1858 Elder Purefoy preached the centennial sermon before the Sandy Creek Association, in which he traced the glorious ancestry of the North Carolina Baptists, and recited the splendid achievements of the mother Association. This sermon he enlarged into the History of the Sandy Creek Association, an accurate and complete record of the body back to 1805, there being no records prior to this date. The style of this History is plain and simple, but interesting and instructive.

JOHN W. MOORE.

John W. Moore was the first Baptist in the State to wield his pen in writing secular history. He was born in Hertford County, and was a member of Bethlehem Baptist Church. Mr. Moore was an enthusiastic student of North Carolina history, and published his His-

tory of North Carolina, in two volumes, in 1880. He is an accurate and reliable historian, and has written the history of the State in an interesting style. His compact History in one volume, endorsed by the State Board of Education, has been used many years, not only in public schools, but also in many private schools in the State.

CHARLES LEE SMITH.

Mr. Smith has done a service which makes his name worthy of mentioning among the literary men of the State. He was graduated from Wake Forest College, then entered Johns Hopkins University. While Fellow in History and Politics here, he wrote the History of Education in North Carolina, which was published in Washington, D. C., 1888. This History is an outline record of the leading schools and colleges in the State as far back as colonial days, telling of the rise and growth of the public schools, the University, and the denominational colleges. He is now Professor in William Jewell College, Missouri.

J. D. HUFHAM.

In 1867 Rev. J. D. Hufham, D.D., published a Memoir of Rev. J. L. Pritchard. This book was written in Hufham's characteristic flowing style. With graphic delineations he takes the subject of his memoir from his humble home in Pasquotank, through his struggles in youth, his attainments at College, his incessant labors for the Master, and his beautiful life of devotion to Christ, closing it all with his peaceful and triumphant death at the hands of yellow fever, 1862. With his skilful pen he lays bare the private life of sweet communion with God and his

public life of glorious sacrifice for men. But Hufham's greatest service has been the gathering of Baptist history in connection with the Baptist Historical Papers, begun at Henderson, N. C., 1896. With a patriotic soul and a tenacious memory he has been well qualified to gather up from the shores of the past the broken bits of early history among the North Carolina Baptists.

CHARLES E. TAYLOR.

Rev. C. E. Taylor, D.D., LL.D., was graduated from the University of Virginia, and is one of the most accomplished scholars in North Carolina. His letters in the *Recorder* about the work of the College and the cause of general education, are written in an easy, simple and enthusiastic style. In 1895 he wrote "How Far Should a State Undertake to Educate?"—an able and scholarly pamphlet advocating the voluntary principle in higher education, and denying the right of the State to appropriate the people's money to higher education. This pamphlet was popular, and wielded a powerful influence for denominational colleges. *Life and Labors of Matthew T. Yates*, published about three years ago, is an inspiration to every Baptist that reads it. With holy pride and power he recites the scenes of Yates' life and labors. It is now placed in all the Baptist libraries, North and South, and wherever read is an impetus to missions.

THOMAS E. SKINNER.

For years Rev. T. E. Skinner, D.D., was pastor of the First Baptist Church, Raleigh. About three years ago *The Addresses and Sermons of Dr. Thomas E. Skinner* were published, and found extensive sale among the Baptists of the State.

NEEDHAM B. COBB.

The Baptist Almanac was started by Rev. N. B. Cobb, D.D., several years ago, and has been published by him annually till the present. It has contained valuable bits of Baptist history each year, and the biographies of eminent Baptists in the State. He also wrote the History of the Colonial Baptists, from their origin to the Battle of Alamance. As statistician of the State Convention, Dr. Cobb has rendered great service in preserving the figures and facts of Baptist history in North Carolina.

THOMAS HUME.

One of the finest English scholars in North Carolina is Rev. Thomas Hume, D.D., LL.D., Professor of the English Language and Literature in the University at Chapel Hill. His literary productions are fine, but few. With his rhythmic pen he bears the reader gently on, as if upon the placid bosom of some quiet river. His articles to various periodicals are bright and precious pearls of purest English. His contributions to the North Carolina Baptist Historical Papers are scholarly and valuable, his "John Milton and the Baptists" being one of the best papers.

MRS. JANIE P. DUGGAN.

Mrs. Duggan is the sister of Mrs. Dr. Taylor, Wake Forest, and is the widow of Dr. Duggan, Professor of Chemistry at Wake Forest at his death. Since her husband's death, she has devoted much of her time to literary work. She wrote "A Mexican Ranch, or Beauty for Ashes," a charming story, which won for the author a \$500 prize. It beautifully sets forth the obligation of those who have

the Christian light to impart it to others. "The Senora's Granddaughters," published by the American Baptist Publication Society, 1899, was the second of Mrs. Duggan's stories of Mexican life. It pictures school life, and gives an idea of the Romish Church in Mexico. She is still writing religious stories for the above Society.

J. F. LOVE.

This young author was born in Elizabeth City, N. C., and was educated at Wake Forest. "The Baptist Position," written by him, is a logical and Scriptural exposition of the distinctive doctrines of Baptists. "The Southern Baptist Pulpit," edited by him, contains 33 sermons preached by eminent Southern divines.

OTHER WRITERS.

Among these may be mentioned the Dixons, especially A. C., now of Boston, Mass.; the Potcats, Prof. W. L., of Wake Forest, whose religious and scientific papers are considered among the choicest, and Dr. E. M., who writes for several Baptist magazines; John A. Oates, editor of the *North Carolina Baptist*, and a vigorous writer; Rev. C. A. G. Thomas, a favorite correspondent to Baptist periodicals, North and South; H. C. Moore, the popular writer of the Sunday School lessons for the *Recorder*; Prof. A. T. Robertson, Louisville Theological Seminary, author of "Life and Letters of John A. Broadus."

CHAPTER XXXII.

REVIEW, VIEW, AND PREVIEW.

Let us close with a bird's-eye view of the Baptists of the State.

REVIEW.

At the close of 1727 only one church stood to represent the Baptist faith in North Carolina. By 1790 there were 94 churches, with a membership of 7,503; that is, in 63 years one church had blossomed into 94 and 7 members had produced a harvest of 7,503. By 1830, in one century, 94 churches had multiplied into 272, and the 7,503 members had increased to 15,360; that is, in forty years the churches had been nearly trebled and the members over doubled. By 1860, before the war cloud broke upon us in fury, there were 692 churches and 59,778 members; that is, in thirty years the churches had been much more than doubled and the members had increased almost four-fold. By 1876 there were 1,442 churches, with a membership of 137,000; that is, in 16 years, though four of them had been spent in civil war and four more in reconstruction, the churches had been more than doubled and the membership almost trebled. Of course, we include the colored churches in the last figures. In 1886 there were 2,286 churches, with a membership of 238,000; that is, we had increased in churches nearly 60 per cent and in membership almost doubled, in ten years. By 1896 there were nearly 2,800 churches and about 325,000 members, an increase of 40 per cent in ten years. For the last twenty years the increase has been 125 per cent; for the twenty years before, that is, back to 1856, the in-

crease was about the same. For the twenty-five years before, that is, back to 1831, the increase was a little over 125 per cent. This gives us the numerical review.

Since 1832, that is, in sixty-eight years, the Baptists of North Carolina have founded a State paper that stands among the first of the South or North. They have founded a College that ranks among the first denominational colleges of the United States. In the west they have built Judson and Mars Hill Colleges. They have established Murfreesboro, Oxford and the Female University to educate their daughters. They have given China, Africa and Mexico nearly forty men and women as foreign missionaries, besides filling with useful and noble preachers hundreds of pulpits in South Carolina, Virginia, Georgia, Florida, Mississippi, Tennessee, Alabama, Texas, Louisiana, Arkansas, Missouri, Kentucky, Maryland, Pennsylvania, New Jersey, New York, Connecticut, Massachusetts, Illinois, Indiana, Colorado, Washington and California. They have taught Virginia and South Carolina how to care for their orphans, and the other denominations of North Carolina to build orphanages for their helpless children. They have taught the world that Baptist principles need only to be preached in their purity and simplicity in order to be believed and cherished. They have taught Christendom by example how to lay upon the altar of missions the promising lives of their best and brightest young men and women. This is the review, educationally and religiously.

THE VIEW TO-DAY.

The Baptists of the State are a host stretching on toward 350,000 communicants. There are only a little over

700,000 church members of all denominations in the State, so that about one-half the actual church members of the State belong to the Baptist Church. The regular Missionary Baptists are more than thirty-five times as strong as all the Episcopalians, nearly ten times as numerous as all kinds of Presbyterians, and number nearly 20,000 more than all sorts of Methodists in the State. North Carolina is fourth among the Southern States in numerical strength. Texas, Georgia and Virginia outnumber North Carolina, but in Virginia and Georgia their large numbers are due to the colored Baptists. North Carolina Baptists number one-eighth of all the Baptists in the South, one-twelfth of all the Baptists in the United States, and one-fourteenth of all the Baptists in the world.

In education the Baptists of North Carolina are at their best. Nearly 600 young men are at Wake Forest and Mars Hill. About 500 Baptist girls are quaffing the stream of higher education at Murfreesboro, Oxford and the Baptist Female University, besides hundreds and even thousands of Baptist boys and girls are learning at scores of high schools and academies. Dr. Kilgo, President of Trinity College (Methodist), says of the North Carolina Baptists: "The North Carolina Baptists are a mighty host, filling all sections of the State, and exercising themselves everywhere to extend the kingdom of God. They are full of energy, and bold in believing and declaring their faith. * * * They put emphasis on 'Go ye into all the world,' and they have gone everywhere, except where they have not gone, and they are on the way to those regions. In education your people are wisely aggressive. Wake Forest, with Dr. Taylor, stands at the head of your

schools. Past decades have brought from this centre the life and force of the Baptist churches, and given to the State much of its strength. Under Dr. Taylor the work continues, and Baptist people increase in numbers and in grace. Now the University for women is ready to begin. These Baptist folk are blessed with a great paper. * * * For all these good things among the Baptists I presume to say to them, a great responsibility for the right use of these things is upon them."

PREVIEW.

It is not the historian's business to touch the future. The past is his realm. But can we not see the light from the lamp of the past reflected on the first years of the future? We have seen how North Carolina Baptists have more than doubled their numbers every twenty years. If they should do the same for the next twenty years, in 1920 650,000 Baptists would be found in the State; in 1940, 1,300,000; in 1960, 2,600,000; in 1980, 5,200,000; in the year 2000 there would be over 10,000,000 Baptists in the Old North State. The figures of the past warrant this prediction, and, although the Baptists of the State may not reach this strength in numbers in one hundred years, yet in educational, moral and religious power it is reasonable to suppose that North Carolina Baptists can double themselves every twenty years. Their glorious past, their illustrious present, and their promising prospects will warrant such a preview for the Baptists of North Carolina.

But there are obstacles to meet. The Mormons have 45 missionaries in the State, nearly half as many as the

Baptist State Board. They have made Goldsboro their headquarters. According to Presiding Elder Swenson, of the Mormon Church, there are in their Southern States Mission 11 States and 500 missionaries, and North Carolina is regarded as the most fertile soil for Mormon seed. Also, the Presbyterians, North, are spending several thousand dollars in Western North Carolina, building schools and preparing to capture the young people of the mountains. Still, the Baptists, with their present position in the west, can hold the field and make the west a stronghold for Baptists.

John E. Ray represented North Carolina Baptists in the Jubilee of Missions in the Southern States, in 1900. With their past to cheer them, with their present to inspire them, and Jehovah to lead them, the Baptists of the Old North State will make the entire twentieth century a glorious jubilee of progress for the kingdom of God on earth. So may it be, to the glory of the Heavenly King!

Duke University Libraries



D011466600

HECKMAN
BINDERY INC.



JUN 86

N. MANCHESTER
INDIANA 46756

